



CHARITIE
HOPE
FAITH

THE
PRACTICE OF
PIETY:

Directing a Christian
how to walke, that he
may please God.

Am. lified by the Author.

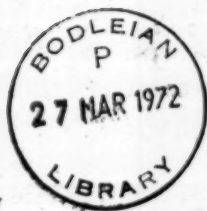
Piety hath the Promise,
1. Tim. 4. 8.

REMEMBER
TIM. Ep. 5

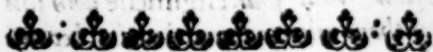
WATCH
Mat: 25



Printed for Andrew Crook, and is to be sold
them that will buy them, 16 8.



D/-1



TO
THE HIGH AND
MIGHTY PRINCE
CHARLES, *Prince*
of Wales.



CHRIST JESUS,
the ^a PRINCE of
Princes, *blesse* your
Highnesse with
length of dayes,
and an increase of
all Graces, *which may make you truly*
prosperous in this life, and eternally
happy in that which is to come.

Jonathan shot ^b three Arrowes,
to drive David further off from Sauls
fury: and this is the third Epistle
which I have written, to draw your
Highnesse neeter to Gods favour, by
directing your heart to begin (like
Josiah) in your ^c youth, to seek af-
ter the God of David, (and of
Jacob) your Father. Not but that ^f
A 2 know,

a 1 Tim. 6.
15.
Apoc. 17.
14.

b 1 Sam. 20.
20.

c 2 Chron.
34. 3.

The Epistle

d Qui mo-
net, ut faci-
as, quod jam
facis, ipse
monendo
Laudat &
hortatu com-
probat actus
juo.

2 Cor. 8. 7.

Mat. 25. 1.
&c.

know, that your Highnesse doth this
without mixe admonition; but because
I d would with the Apostle have
you to abound in every Grace, in
Faith and Knowledge, and in all di-
ligence, and in your love to Gods
service and true Religion. Never
was there more neede of plaine and
unfained Admonition: for the Co-
micke, in that saying, seemes but to
have prophesied of our times, Obse-
quium amicis, veritas odium parit.
And no marvell: seeing that we are
falne into the dregs of Time, which
being the last, must needs be the worst
dayes. And how can there be worse,
seeing Vanity knowes not how to be
vaner, nor wickednesse how to be
more wicked? And whereas heretofore
those have beene counted most holy,
who have shewed themselves most
zealous in their Religion; they are
now reputed most discreet, who can
make the least profession of their
Faith. And that these are the last
dayes, appears evidently; because the
Security of mens eternall state hath
so overwhelmed (as Christ foretold
it

Dedicatory.

it should) all sorts : that most who now live, are become lovers of pleasures, more then lovers of God : And of those who pretend to love GOD, O God ! what sanctified heart can but bleed, to behold how seldome they come to prayers ? how irreverently they heare GODS Word ? what strangers they are at the Lords Table ? what assiduous spectators they are at Stage-plays ? where (being Christians) they can sport themselves to beare the Vassals, of the c Devill scoffing religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-pipes in their bibbing houses. So that he who would now adays seeke in most Christians for the power, shall scarce almost find the very shew of god inesse. Never was there more sinning, never lesse remorse for sin. Never was the Judge neerer to come, never was there so little preparation for his comming. And if the Bridegroom should now come, how many (who think themselves clesiam, & Carbedram pestilentiarū, Jam 5 9. Apoc. 1.20

2 Tim. 2.4
c Exemplū
accidit ma-
lieris, Do-
mino teste,
que Thea-
trum adiit,
& inde
cum De-
monio redi-
it. Itaque in
exorcismo
cum onera-
retur im-
mundus
spiritus
q̄ d̄l ausus
est fideliū
aggredi :
constantē
& iustissi-
mē quidē
(inquit) se-
ci : In mro
eam inveni.
Tert. de
spect. lib.
cap. 26.
Therefore
Tert. in
cap. 6 calls
the stage,
diaboli Ec

The Epistle.

Mat. 25. 8.

wise enough, and full of all knowledge) would be found foolish Virgins, without one drop of the Oile of saving Faith in their Lampes ; For the greatest wisdom of most men in this age, consists in being wise, first, to deceive others, and in the end, to deceive themselves.

And if sometimes some good Booke haps into their hands : or some good motion commeth into their heads, whereby they are put in minde to consider the uncertainty of this life present ; or how weake assurance they have of eternall life, if this were ended : and how they have some secret sins, for which they must needs repent here, or be punished for them in hell hereafter: Security then forthwith whispers the Hypocrite in the Eare, that though it be fit to thinke of these things ; yet, It is not yet time ; And that he is yet young enough (though he cannot but know, that many millions as young as him selfe, are already in Hell, for want of timely repentance.) Presumption warranteth him in the other
Eare :

Dedicatory.

Eare; *that hee may have time here-
after, at his leifure to repent: and
that howsoever others die, yet he is
far enough from death, and there-
fore may boldly take yet a longer
time to enjoy his sweet pleasures,
& to increase his wealth and great-
nesse. And hereupon (like Salomons
fluggard) he yeelds himfelfe to a lit-
tle more sleepe, a little more flum-
ber, a little more folding of the
hands to sleepe in his former finnes,
till at last, Despaire (Securites ugly
Hand-maid) comes in unlooked
for, and shewes him his Houre-glasse;
dolefully telling him, that his time is
past: and that now nothing remaines
but to dye, and be damned. Let not
this seeme strange to any, for too
many have found it too true: and
more, without more grace, are like
to be thus soothed to their end; and
in the end snared to their endlesse
perdition.*

*In my desire therefore of the com-
mon salvation; but especially of your
Highnesse everlasting welfare: I
have endeavoured to extract (out of*

Prov. 6. 10.

Iude v. 3.

The Epistle

the Chaos of endlesse controversies)
the old Practice of true Piety, which
flourished before these Controversies
were hatched: which my poore labours
(in a short while) come now forth a-
gain the 33. time, under the gracious
protection of your Highnes favour:
and by their entertainment seeme
not to be altogether unwelcome to
the Church of Christ. If to be pious,
hath in all ages beene held the truest
honour: how much more honourable
is it, in so impious an age, to be the
true Patron and Paterne of Piety?
Piety made David, Salomon, Jeho-
saphat, Ezechias, Josias, Zorubbabel
Constantine, Theodosius, Edward
the sixth, Queen Elizabeth, Prince
Henry and other religious Princes
to be so honoured: that their names
(since their deaths) smell in the
Church of GOD like a precious
oyntment, and their remembrances,
sweet as Honey in all mouthes, and
as Musick at a banquet of Wine:
when as the lives of others, who
have beene godlesse and irreligious
Princes, do rot and stinke in the
memory

Eccles. 7. 3.

Ecc. 49. 1.

Dedicatory.

memory of Gods people. And what honour is it for great men to have great Titles on earth, when God counts their names unworthy to be * written in his Booke of life in Heaven?

It is Piety that embalmes a Prince his good name, and makes his face to shine before men, and glorifies his soule among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people; so by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking unto us) we shall be changed from glory to glory, but the spirit of the Lord, to the Image of the Lord. And seeing this life is uncertaine to all, (especially to Princes :) What argument is more fit, both for Princes, and People to study, then that which teacheth sinfull man to deny himselfe, by mortifying his corruption: that hee may enjoy Christ, the Author of his salvation? to renounce these false and momentary pleasures of the World, that he may attaine to

* Luk. 10.
20.
Apoc. 17. 8

Exod 34.
29, 30.

2 Cor. 3. 18

The Epistle

1 Mat. 26.

1 3.

2 Tim. 4. 8

b Principi-

bis ad sa-

lutem sola

satis vera

est pietas :

abque illa

vero nihil

est vel ex-

ercitium, vel

imperatoris

fortitudo,

vel appara-

tus reliquus.

Zozom.

Eccles.

Hist. lib. 9.

cap. 1.

the true and eternall joyes of heaven. and to make them truly Honorable before God in Piety, who are now only honorable before men in vanity. What charges soever we spend in earthly vanities: for the most part, they either dye before us, or wee shortly dye after them : but what we spend like ^c Mary in the Practice of Piety, shall remaine our true memoriall for ever. For, ^a Piety hath the promise of this life, and of that which shall never end. But ^b without Piety, there is no internall comfort to be found in Conscience, nor externall peace to be looked for in the World, nor any eternall happinesse to be hoped for in Heaven. How can Piety but promise to her selfe a zealous Patrone of your Highnesse? being the sole Sonne and Heire of so gracious and great ^a Monarch : who is not onely the Defender of the Faith by Title ; but also a Defender of the Faith in truth : as the Christian World hath taken notice, by his learned confuting of Bellarmine over-spreading Heresies : and his

Dedicatory.

his suppressing, in the blade of Vorstius, Athean blasphemies. And how easie is it for your Highnesse to equall (if not exceed) all that went before you, in Grace and greatnesse? if you do but set your heart to seeke, and to serve God, considering how religiously your Highnesse hath been educated by godly and vertuous governours and Tutors: as also that you live in such a time, wherein Gods providence, and the Kings religious care have placed over this Church (to the unspeakable comfort thereof) another venerable Jehojada, that doth good in our Israel, both towards, God, & towards his house: of whom your Highnesse at all time, in all doubts, may learne the sincerity of Religion, for the Salvation of your inward Soule: and the wisest counsell for the direction of you outward state. And to excite you the rather, to the zealous Practise of divine Piety, often suppose with your selfe, that your Highnesse beares your religious Father JAMES, speaking unto you, as sometimes holy David spake to his Sonne

The Honorable Sr Robert Cary, Knight, and the religious Lady Cary his Wife.

Mr. Thomas Murray.

Sir James Fullerton.

2 Chron. 24. 16.

The gracious Archbishop of Cant. G. A

1 Chron. 28. 9.

The Epistle,&c.

Son Solomon : And thou Charles my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing minde : for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts : if thou seeke him, he will be found of thee : but if thou forsake him, he will cast thee off for ever.

To helpe you the better to seeke and serve this God Almighty, who must be your chiefe Protectour in life, and onely comfort in death : I here once againe, on my bended knes, offer my old mite new stampt into your Highnesse hands : dayly for your Highnesse, offering up unto the most High, my humblest prayers : that as you grow in age and stature : so you may (like your Master Christ) increase in wisdom and favour with God and all good men. This suit will I never cease : In all other matters I will ever rest

*Your Highnesse humble servant
during life to be commanded.*

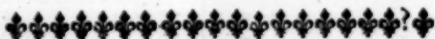
LEWES BAILY.



AD
CAROLUM
PRINCIPEM.

*Tolle malos, extolle Pios, cognosce Teipsum :
Sacra tene, Paci consule, disce pati.*





TO THE DEVOUT READER.



Had not purposed to enlarge the last Edition, save that the importunity of many devoutly disposed, prevailed with me, to adde some points, and to aniplifie others. To satisfie whose Godly requests, I have done my best endeavour: and withall finilhed all that I intend in this argument. If thou shalt hereby reape any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy Salvation as his owne.

*Farewell in the
Lord
I E S U S.*

THE



THE CHIEFE CON- TENTS OF THIS BOOKE.



Plaine description of God, in respect
of his Essence, Persons, and Attri-
butes, so far as every Christian
should competently endeavour to
learne and know; with sundry sweet obserua-
tions and meditations thereupon, pag 3

2. Meditations setting forth the miseries of
a mans life and death, that is not reconciled to
God in Christ, 55

3. Meditations of the blessed state both in life
and death, of a man that is reconciled to God
in Christ: wherein thou shalt finde not a few
things worthy the reading and obserua-
tion, 90

4. Meditations on seven hinderances,
which keepe backe a sinner from the Practice
of Piety, necessary to be read of all, but espe-
cially of carnall Gospellers in these times, 151

5. How to begin the morning with pious me-
ditations and prayers, 203

6. How to reade the Bible with profit and
ease once over every yeere. 210

7. A

The Contents,

7. <i>A Morning Prayers,</i>	217
<i>Another shorter Prayer for the Morning,</i>	232
<i>Another brieſe Morning Prayer,</i>	238
8. <i>Meditations how to walk with God all the day,</i>	239
<i>Eſpecially how to guide thy thoughts,</i>	20
<i>Thy Words,</i>	248
<i>Thy Actions,</i>	256
9. <i>Meditations for the Evening,</i>	268
10. <i>An Evening Prayer.</i>	273
<i>Another ſhorter Evening Prayer,</i>	283
11. <i>Things to be meditated upon, as thou art going to bed,</i>	287
12. <i>Meditations for a godly Houſholder,</i>	289
13. <i>A Morning Prayer for a Family,</i>	294
14. <i>Holy Meditations and Graces, before and after dinner and ſupper,</i>	303
15. <i>Rules to be obſerved in ſinging of Pſalms.</i>	312
16. <i>An Evening Prayer for a Family,</i>	315
17. <i>A Religious Diſcourſe of the Sabbath Day, wherein is proved that the Sabbath was altered from the ſeventh to the firſt day of the week, not by humane Ordinance, but by Chriſt himſelfe and his Apoſtles: that the fourth Commandement is perpetuall and morall under the New Teſtament, as well as under the old. And the true manner of ſanctifying the Sabbath Day, is deſcribed out of the</i>	Word

The Contents.

Word of God,	313
18. A Morning Prayer for the Sabbath day,	390
19. An Evening Prayer for the Sabbath Day,	412
20. Meditations of the true manner of Fast- ing, and giving of Almes, out of the Word of God,	419
21. The right manner of holy Feasting,	444
22. Holy and devout Meditations of the worthy and reverent receiving of the Lords Supper,	446
23. A humble confession of sins before the holy Communion.	483
24. A sweet Soliloquie to bee said a little before the receiving of the Holy Sacrament,	507
25. A Prayer to be said after the receiving of the holy Sacrament,	522
26. Meditations how to behave thy selfe in the time of sicknesse,	534
27. A Prayer when one begins to be sick,	537
28. Directions for making thy Will, and set- ting thy house in order,	546
29. A Prayer before taking of Physick	552,
30. Meditations for one that is recovered from sicknesse,	571
And a Thanksgiving,	574
31. Meditations for the sick, taken from the end of GODS Chastisement,	575
	32, Medi

The Contents.

- | | |
|--|------------|
| 32. Meditations for one that is like to dye, | 580 |
| 33. A Prayer to be said of one that is like to dye, | 591 |
| 34. Comfortable Meditations against despair, | 596 |
| 35. Directions for those, who come to visit the sick, | 617 |
| 36. A Prayer to be said for the sick,
And choyce Scriptures to be read unto him, | 621
627 |
| 37. Consolation against impatience in sickness, | 628 |
| 38. Consolation against the feare of death, | 633 |
| 39. Seven sanctified thoughts, and so many spirituall sighs fit for a sick man that is like to dye, | 639 |
| 40. Of the comfortable use of true Absolution, and receiving of the Lords Supper to the faithfull and penitent, before they depart this life, if they may conveniently be had, | 649 |
| 41. The last speech of a godly man dying, | 663 |
| 42. Meditations of Martyrdom: wherein is proved, that those who dye for Popery, cannot be Christs Martyrs, | 655 |
| 43. A Divine Colloquy betwixt Christ and the Soule, concerning the vertue and efficacy of his dolorous Passion, | 676 |
| 44. The Soules Soliloquy unto Christ her Saviour, | 691 |



THE
PRACTICE
OF PIETY,

Directing a Christian
how to walke, that he
may please God.



How ever thou art that
lookest into this
Book, never under-
take to read it, un-
lesse thou first resol-
vest to become
from thy heart, an unfained Practi-
tioner of Piety. Yet read it, and that
speedily, lest before thou hast read it
over, God (by some unexpected
death) cut thee off, for thine in-
veterate Impiety.

The

The Practice of Piety consists

2. In glorifying God aright

1. By thy life, in dedicating thy selfe devoutly to serve him,

Ordinarily,

1. Privately, in thine owne person,

2. Pub-
likely,

1. With thy family every day,

2. With the church on the Sabbath day

Extraordinarily, by

1. Fasting.
2. Feasting.

2. By thy death, in dying

1. In the Lord.
2. For the Lord.

1. In knowing

1. The Essence of God, and that, in respect of

2. The Attributes thereof, which are either

Nominall: or

1. Absolute,

1. Simple-
nesse,

2. Infinite-
nesse,

3. Life.

4. Under-
standing.

5. Will.

6. Power.

7. Majesty

2. Relative,

Real,

1. Corruption.

2. Renovation.

1. The diverse manner of being therein, which are the Persons:

1. Father.

2. Sonne.

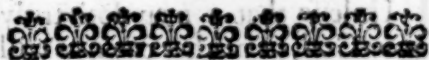
3. Holy Ghost.

Unlesse that a man doth truly know God, he neither can nor will worship him aright: for how can a man love him, whom he knoweth not? and who will worship him whose help a man thinks he needeth not? and how shall a man seeke remedy by Grace, who never understood his misery by Nature? Therefore (saith the Apostle) He that cometh to God, must beleve that God is, and that he is a Rewarder of them that seeke him.

And for as much as there can be no true Piety, without the knowledge of God; nor any good Practice, without the knowledge of a mans own selfe: we will therefore lay down the knowledge of Gods Majesty, and Mans misery, as the first and chiefeest grounds of the Practice of Piety.

Tum Deum
amare libet,
cum persuasum
habeamus
ipsum esse op-
timum, maxi-
mum, ubique
presentem,
omnia in no-
bis efficien-
tem, cum in
quo vivimus,
mouemur, su-
mus, Bucer.
in Psal. 115.
a Heb. 11-6.

Danda inopi-
ta opera est,
ut Deum no-
runt, quos-
quos felices
esse volumus.
Quid nescis,
si te ipsum
nescis?



A PLAINE
DESCRIPTION
of the Essence and Attri-
butes of God, out of the holy
Scripture, so far forth as every
Christian must competently
know, and necessarily believe,
that will be saved,



Although no crea-
ture can define what
God is, because he is
a *incomprehensible*,
and *dwelling in*
inaccessible light: yet

it hath pleased his *Majesty*, to re-
veale himselfe in his *Word* unto us,
so far as our weak *capacity* can best
conceive him. Thus:

God is that *e one* *d spirituall* and
e infinitely *f perfect* *z Essence*, whose
being is *h of himselfe* eternally.

a Psal. 143.

3.

b 1 Tim. 6.

16.

b Deut. 1.

4. & 4. 35.

& 32. 39.

& 6. 4.

Isa. 45. 6, 7,

8.

1 Cor. 8. 4.

Eph 4. 5, 6:

1 Tim. 2. 5.

d Ioh. 4. 24

2 Cor. 3. 17.

e 1 Kings 8. 17. Plal. 147. 5. f Deut. 32. 4 g Exod. 3. 14.

h 1 Cor. 8. 6. A. 17. 25. Rom. 11. 36.

In

In the *Divine Essence*, we are to consider two things : First, the *divers* manner of being therein : Secondly, the *Attributes* thereof.

The *divers* manner of being therein, are called *Persons*.

A *Person* is a ^k distinct *substance* of ^l the whole *God head*.

There are ^m three *Divine Persons*, the *Father*, the *Sonne*, and the *Holy Ghost* : These three *Persons* are not three severall *substances*, but three distinct *substances* ; or three *divers* manner of beings of ⁿ one and the same *substance*, and *Divine Essence*. So that a *Person* in the *God-head*, is an Individuall *understanding*, and *Incommunicable Substance*, living of it *selfe*, and not sustained by another.

In the *unity* of the *God-head*, there is as a *plurality*, which is not *accidentall*, (for *God* is a most pure *act*, and admits no accidents :) nor *essentiall* : (for *God* is one *Essence*

n *Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia*, Aug. lib. 6. de Trin. cap. ult. o. Gen. 1. 26. & 3. 22. & 11. 7. Isa. 6. 8.

1 Heb. 1. 3.
4 Joh 1. 1.
and 5. 31.
37. and 14.
16.
1 Col. 2. 9.
Joh. 14. 9.
m Gen. 1.
26. 3. 22. &
11. 7.
Exo. 20. 2.
Hos. 1. 4. 7.
Isai. 63. 9,
10.
Zech. 3. 2.
Hag 2. 5. 6.
1 Joh. 5. 7.
Mat. 3. 16,
17. and 28,
19.
Iohn 14.
26.
2 Cor. 13.
13.

only

* *Persona di-*
uinitatis di-
stinguuntur
personaliter,
scilicet,
ex se,
non ex
o. Deus est in-
diuinitate,
in Trinitate,
& inconfuse,
ex se in uni-
tate. Iustin.
in adu.

onely) but * *personall.*

The persons in this one Essence are but *three*. In this *o* *Mystery* there is *alius & alius*, another and another: but one *aliud & aliud*, another thing, and another thing.

The Divine Essence in it selfe, is neither *divided* nor *distinguished*. But the three Persons in the Divine Essence are distinguished among themselves three manner of wayes.

1. By their *Names*.

2. By their *Order*.

3. By their *Actions*.

1. By their *Names*, thus.

k Matth.
 11. 27.

Mat. 3. 17

1 Ha. 63. 16.

Eph. 3. 14,
 15.

m Prov. 30

4.

n Psal. 2. 7

o Heb. 1. 3.

Phil. 2. 6.

THe first person is named the *Fa-*
ther; first, in respect of his *k n* *n* *n*
tural Sonne Christ; secondly,
 in respect of the *Elect*, his *l* *adopted*
 sons, that is, those who being not
 his sonnes by *Nature*, are made his
 sons, by *Grace*.

The second Person is named the
m *Son*, because he is in *n* begotten of
 his *o* *Fathers* substance or nature;
 and

and he is called the *Word*. 1. Because the *P* conception of a *word* in mans mind, is the neereſt thing, that in ſome ſort can ſhadow unto us the manner, how he is eternally begotten of his Fathers ſubſtance : and in this reſpect he is alſo called the *Wiſdome* of his Father, *Pro. 8. 12.* Secondly, becauſe that by *him*, the Father hath from the beginning declared his will for our ſalvation: hence he is called *λόγος* *quasi* *λέγων*, the *perſon* ſpeaking with, or by the Father. Thirdly, becauſe he is the chiefeſt argument of all the *Word* of God ; or that *Word* whereof God ſpake when he promiſed the bleſſed ſeede to the Fathers under the Old Teſtament.

The third perſon is named the *Holy Ghoſt*, firſt, becauſe he is *ſpi-rituall* without a body: Secondly, becauſe he is *ſpīred*, and as it were breathed from both the *Fa-ther* and the *Sonne*, that is, proceedeth from them both. And he is

2 Cor 13. 14. John 4. 14. 2 Cor. 3. 17. v Joh. 20. 21, 22. Gal. 4. 6.
John 25. 26.

p Basil, ſup. 5.
Iohan. Sicut
mens cogitan-
do in ſeipſam
reſlectitur &
λόγος inter-
num gignit,
ita mens illa
eterna, que eſt
Deus pater in
ſeipſam intel-
ligendo reflexa
λόγος eternū
modo ineffabi-
li genuit : Et
ſicut exterior
λόγος, λόγος
interioris eſſi-
gies quaſi eſt
ita euenus il-
le λόγος vtro-
que patris,
eterni Patris
imago eſt, &
majeſtatis
character.

Hcb. L. 5. q.
John 11. 18.
Iren. L. 4. c. 14
r Acts 10. 43.
Hcb. 11.
Luke 24. 37
John 5. 45.
Acts 3. 22,
23. 25.
Iſa. 63. 10.
22. Gal. 4. 6.

B

called

x Pet. 1. 15.
16.

y 1 Cor. 2. 18

1 Thes. 5. 23.

1 Pet. 1. 2.

called *holy* both because he is *holy* in his own *nature*, and also the immediate *y sanctifier of all Gods Elect people.*

2. By their Order, Thus

THE Persons of the Godhead are either the *Father*, or those which are *a* of the *Father*.

The *Father* is the *b* first person in the glorious *Trinity*, *c* having neither his being nor beginning of any other, but of himself; begetting his *Sonne*, and together with his *Sonne* sending forth the *Holy Ghost* from everlasting. The persons which are of the *Father*, are those, who in respect of *their personall existence* have the whole divine *Essence* eternally communicated unto them from the *Father*. And those are either from the *Father* alone, as the *Son*, or from the *Father* and the *Son*, as the *Holy Ghost*.

The *Sonne* is the second Person in that glorious *Trinity*, and the *only begotten Sonne* of his *Father* not by *Grace* but by *nature*; having

a Origo essentia in divinitate nulla est; origo personarum locum habet in filio & spiritu sancto. Pater enim est prior filio, non tempore sed ordine. Alit. c.
b Mat. 28. 19.
c Ioh. 5. 7.
Ideo dicitur Pater aīnός & αἰώνιος.

ving his^d being of the Father alone, and the whole being of his Father, by an eternall, and incomprehensible generation : and with the Father, sendeth forth the Holy Ghost. In respect of his absolute essence, he is of himselfe, but in respect of his Person, hee is, by an eternall generation of his Father. For the Essence doth not beget an Essence, but the ^c person of the Father begetteth the person of the Sonne, and so he is God of God, and hath from his Father the beginning of his Person and Order, but not of Essence and Time.

The Holy Ghost is the third Person in the blessed Trinity, ^f proceeding and sent forth equally from ^s both the Father and the Son, by an eternall incomprehensible spiration. For as the Son receiveth the whole divine Essence by generation ; so the Holy Ghost receiveth it wholly by spiriation.

seipsa ; hinc filius dicitur principatus, non essentiat. Th. Sum. pag. q. 33 f. Ioh 5. 16. Joh. 15. 15. Therefore Rom. 8. 9. the Holy Ghost is called the Spirit of Christ, g Spiritus S. à Patre & a Filio procedit, tanquam ab uno et eodem principio, in duabus tantum personis subsistens, non autem tanquam à duobus ac à versis principiis.

*d Filius Dei
ὁ λόγος, quo
ad essentiam
absolutam, est
quidam a se-
ipso & auto-
dico, sed ra-
tione τῆς
ὑποστάσεως,
sive esse per-
sonalis per æ-
ternam gene-
rationem à
Patre existit:
ideoq; non est
αὐτονομος.
Joh. 6. 38 17.
John 5. 19.
Mich. 5. 1.
Iohn 1. 1.
e Psal. 2. 7.
Heb. 1. 5.
Aliud est ha-
bere Essenti-
am divinam
a seipso & ha-
bere essenti-
am divinam
a seipsa exis-
tentiā : re-
motā enim
relatione ad
Patrem sola
restat Essen-
tia quæ est a*

This *Order* betwixt the three *persons* appeares, in that the *Father* begetting, must in order be before the *Son* begotten; and the *Father* and *Son*, before the *Holy Ghost* proceeding from both.

This *Order* serves to set forth unto us two things: first, the *manner* how the *Trinity* worketh in their *eternall actions*: as that the *Father* worketh of himselfe, by the *Sonne* and the *Holy Ghost*; the *Sonne* from the *Father* by the *Holy Ghost*; the *Holy Ghost*, from the *Father* and the *Sonne*. Secondly, to distinguish the first and *immediate beginning*, from which those externall and common actions do flow. Hence it is that forasmuch as the *Father* is the *fountaine & originall* of the *Trinity*, the beginning of all externall working, the *Name of God* in relation, and the title of *Creator* in the *Credde* are given in a speciall manner to the *Father*; our *Redemption* to the *Son*; and our *Sanctification* to the person of the *Holy Ghost*; as the *immediate agents* of those actions.

And

a Hinc Dei
nomen sepe
in scripturis
Patri
xgr' εἰς Χν
tribuitur

Joh. 14. 1.

Rom. 8. 3.

1 Cor. 8. 6.

1 Cor. 15.

24.

And this also is the cause, why the Son, as he is *Mediator*, referreth all things to the *Father*; not to the *Holy Ghost*; and that the Scripture, so often saith, that we are^c reconciled to the *Father*.

Mat. 11. 25
26, 27.

This divine order or *Oeconomy* excepted, there is neither first nor last, neither superiority nor inferiority among the three persons, but for nature they are co-essential, for Dignity co-equall, for Time co-eternall.

Joh. 5. 9. 30
21, 22, 23.
Joh. 11. 41. 42
Joh. 12. 49.
1. 2 Cor. . 8
&c

The whole divine essence is in every one of the three persons; but it was incarnated & only in the second Person of the *Word*, and not in the person of the *Father*, or of the *Holy Ghost*, for three reasons.

g Incarnatio
verbi proprie
non Patris,
non Spiritus
Sancto nisi
nat' d' d' d' d' d'
xj. d' d' d' d' d'
r' d' d' d' d' d'
comptis;
Damas.
de ortho. fid. c.
12. Implevit
carnem Chris-
ti Pater.
Spiritus S. sed
majestate, non
suscensionis,
Act. serm. 3. de
Temp. 3. Ichn
3. 6.

First, that God the *Father* might the rather set forth the greatnesse of his love to *Mankind*; in giving his first and only begotten Son, to be incarnated, and to suffer death for mans salvation.

Rom. 8. 12. & 5. 8. 10. Hoc mirum factum semper meus cogites; uno hoc no dubia fidei pars salu. [Mel. P' qui erat in divinitate dei fili-
us, fieret in humanitate hominis filius, ne nomen filij ad alterum tran-
siret qui non esset aeterna natiuitate filius, Aug.

Conguebas
filium affu-
mere huma-
nam natu-
ram ut hac
persona, qua est
substantialis
imago eterni
Patris, resti-
tueris imagi-
nem Dei in
nobis corrup-
tam. Athan.
Heb. 2. 17. 11
Heb. 4. 15.
2 Infirmities
vera privati-
onis, non pra-
ve dispositio-
nis. Humana
natura est
distinctum in-
dividuum à
natura divi-
na, nisi sit
distincta per-
sona. Keck.
syst. Theol.
lib. 3. p. 119.

Secondly, that he who was in his *Divinity* the Son of God, should be in his *Humanity* the Sonne of *Man*: lest the *name of Sonne* should passe unto another, who by his eternall nativity was not the Son.

Thirdly, because it was meetest that that person who is the *substantiall Image* of his eternall Father, should restore in us the *spirituall Image* of God, which we had lost.

In the *Incarnation*, the *God-head* was not turned into the *Manhood*, nor the *Manhood* into the *Godhead*: but the *Godhead*, as it is the *second person*, or word, assumed unto it the *Manhood*, that is, the *whole nature of man*, body and soule; and all the *naturall properties*, and 2 *infirmities* thereof, *sin* excepted.

The *second Person* took not upon him the *person of man*, but the *Nature of man*. So that the *humane nature* hath no *personall subsistence* of its own. (for then there should be *two Persons* in Christ;) but it *subsisteth* in the *Word*, the *second Person*. For, as the soule and
body

body make but one Person of man; so the God-head and Man-hood make but one person of Christ.

The two natures of the Godhead and Manhood are so really united by a personall union, that as they can never be separated asunder, so are they never *confounded*; but remain still distinguished by their severall and *Essenciall properties*; which they had before they were united. As for example, the *infiniteness* of the *Divine*, is not communicated to the *Humane Nature*, nor the *finites* of the *humane*, to the *divine Nature*.

Yet by reason of this personall union there is such a communion of the properties of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As that God purchased the Church with his owne blood: And that hee will judge the World by that Man whom he hath appointed. Hence also it is, that though the *humanity* of Christ, be a created, and therefore a *finite and limited* nature, and cannot

Uniri Hypo-
statice Deū
& homi-
nem, nihil
est aliud,
quā naturā
humanam
non habere
propriā ex-
istentiā, sed
assumptam
esse a verbo
eterno, ad
ipsam verbi
subsistentiā,
Bellar de
incarnat. l.
3. c. 8. y Sal-
vis & as-
tinēti mā-
nentibus pro-
prietatibus
naturae tam
assumentis,
quam as-
sumptae. Act.
10. 20. Act.
7. 31.

Dr. Field of
the church
book 3. c.

55.

o Secundū
esse naturale
Christus non
est ubique.

p Secundum
esse person-
ale Christus
est ubique.

In operibus
ad extrinsecas
personas ope-
rantur simul
servato or-
dine perso-
narum in
operando.

cannot be everywhere present, by
actuell position, or locall exten-
sion, according to his naturall being:
yet because it hath communicated
unto it the personall subsistence of the
Son of God, which is infinite, and
without limitation: and is so united
with God, that it is nowhere severed
from God; the body of Christ, in
respect of his personall being, may
rightly be said to be everywhere.

3. The actions by which the three persons be distinguished

The actions are of two sorts; ei-
ther Externall, respecting the
creatures; and those are after a
sort eommon to every one of the
three Persons; or Internall, respecting
the persons only amongst themselves,
and are altogether incommunicable.

The Externall and communica-
ble actions of the three persons are
these:

The Creation of the world pecu-
liarly belongeth to God the Father.
The redemption of the Church, to

God the Son : And the *sanctification* of the *Elect*, to God the *Holy Ghost*. But because the *Father* created, and still governeth the World by the Son in the *Holy Ghost*, therefore these externall actions are indifferently, in *Scripture*, oftentimes ascribed to each of the three *Persons*, and therefore called *communicable* and divided *Actions*.

The *Internall* and incommunicable *Actions*, or proprieties of the three *Persons*, are these :

1. To *beget* ; and that belongeth only to the *Father* : who is neither made, created, nor begotten of any.

2. To be *begotten* : and that belongeth only to the *Son*, who is of the *Father* alone ; not made, nor created, but begotten.

3. To *proceed* from *both* : and that belongeth only to the *Holy Ghost*, who is of the *Father* and the *Son* ; neither made, created, nor begotten, but *proceeding*.

So that when wee say, that the *Divine Essence* is in the *Father* *unbegotten* : in the *Sonne* *begotten* :

4 Rom. 11
36.

b As redemption
Act 20.28.
and sanctification.

1Pet.1.2. To the Father Creation,
1 Ioh.3, and Sanctification,
1Cor. 1.2. to the Son creation.

Psa.33.6.& redemption,
Eph.4.30. to the holy Ghost.

loynly all to teach :

1 Cor.6.11 Opera Trinitatis ad extra indivisa, ad intra divisa.

Persona nomen, non est aliquid abstractum ac separatum: Fajuste. dit. p. 2. persona est ipsa essentia divina, contracta ad certum & peculiarem subsistendi modum. Zan- chius, Persona gignit, & gignitur: Essentia nec gignit nec gignitur, sed comunicatur, Almed. a Quum unum cogito, triu incomprehensibili luce involvor, Nazian.

and in the *Holy Ghost proceeding*; wee make not three Essences, but onely shew the *divers manners of subsisting*, by which the *same* most simple, *eternall and unbegotten Essence subsisteth* in each person: namely, that it is in the *Father by generation*, that it is in the *Son communicated* from the *Father by generation*: and in the *Holy Ghost communicated* from both the *Father and the Son by proceeding*.

These are incommunicable *Actions*; and do make, not an *essentiall*, *accidentall*, or *rationall*, but a *reall* distinction betwixt the three *persons*. So that hee who is the *Father* in the *Trinity*, is not the *Sonne*: Hee who is the *Sonne* in the *Trinity*, is not the *Father*: He who is the *Holy Ghost* in the *Trinity*, is neither the *Son*, nor the *Father*, but the *Spirit*, proceeding from both; though there is but *one* and the same *Essence* common to *all three*. As therefore we believe, that the *Father* is *God*, the *Sonne* is *God*, and the *Holy Ghost* is *God*: so wee likewise be-
leeve

lieve that God is the Father, God is the Son, and God is the Holy Ghost. But by reason of this reall distinction; the person of the one, is not, nor never can be the person of the other. The three Persons therefore of the Godhead, do not differ from the Essence but ^b formally: but they differ really one from another, and so are distinguished by their hypostaticall proprieties. As the Father is God, begetting God the Son: the Son is God, begotten of God the Father: and the Holy Ghost is God, proceeding from both God the Father, and God the Son.

Hence it is, that the Scriptures use the name of God two manner of wayes: Either ^c Essentially, and then it signifieth the three Persons conjoyntly, or ^d Personally, and then by a Synecdoche it signifieth but one of the three Persons in the Godhead. As the Father.

res & modus rei. ^{omnino} Nomen Dei essentialiter possum, non minus filium & spiritum sanctum, quam Patrem designat. d. ^{omnino} sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate; scrutari hoc temeritas est, credere pietas, nosse vere vita aeterna.

Bern.

1 Tim.

^b Quamvis persona cum essentia non sit omnino idem, non tamen ab ea est omnino aliud, differre non numero, quia, sic in divinis foret quaternitas: non re, quia essentia de personis predicatur, sed formaliter, τὸ λόγον sive ratione ratiocinante: essentia divina non differt a personis, ut res a rebus, sed ut res a suo modo; nam in Deo non est res, & res, sed

d Neque ad loquendum digne de deo lingua sufficit, neque ad percipiendum suum. Eius pravitas; magis ergo glorificare nos convenit Deum quod talis est, qui & intellectum transcendit, & cognitionis initium superat. Chrylost. Hom. 2. Heb. e De Deo loqui etiam vera periculosissimum est, Amb. f Lingua, mens, & cogitatione borresco, quod sies de Deo sermonem habeo, Naz. g Condescendit nobis Deus, ut nos consurgamus ei. Aug. de spec. c. 11. 2.

1 Tim. 2. 5, or the Son, Act. 20. 28.

1 Tim. 3. 16. or the holy Ghost, Act.

5, 4. 2 Cor. 6. 16.

And because the Divine Essence (common to all the three persons) is but *one*, we call the same *Unity*. But because there be *three distinct Persons* in this one indivisible Essence, we call the same *Trinity*.^d So that this *Unity in Trinity*, and *Trinity in Unity*, is a holy ^c *Mystery*, rather to be religiously adored by *faith*, then ^f curiously searched by *reason*, further than God hath revealed in his Word.

Thus far of the divers manner of being in the Divine Essence: now of the Attributes thereof.

A *tributes* are certaine descriptions of the Divine Essence, delivered in the Scriptures, according to the *weaknesse* of our *capacity*, to helpe us the better to understand the *nature* of Gods Essence, and to discern it from all other essences.

The

The *Attributes* of God are of two sorts, either *nominall*, or *reall*.

The *Nominall* Attributes are of three sorts: first, those which signify Gods *Essence*: secondly, the *Persons* in the *Essence*: thirdly, those which signify *his essentiall works*.

Of the first sort, is the name ^a *Iehovab*, or rather ^b *Hajab*, which signifieth *eternall being of himselfe*; in whom being without all beginning and end, all other beings both begin and end, *Isa. 42. 8. Psalme 83. 18.*

God tels *Moses*, *Exodus 6. 3.* that he was not known to *Abraham*, *Isacc*, and *Iacob* by his name *Iehovab*. Not but that they know this to be the name of God: (for they used it in all their Prayers) but because they lived not to see God effecting indeed, that which he promised them; in graciously delivering their seed out of *Egypt* and in giving them the *reall possession of Canaans Land*, and so to be not only God *Almighty*, by whom all things were made; but also performing indeed to the chil-

^a *Ex. 15. 3.*

A Havah vel Hajab, esse: nam is Deus est a seipso, usque ad eternum, suum esse, & omnes huius nominis litterae sunt spirituales, ut denotetur Deum esse spiritum.

p Mar. loc. com. c. 11. P. Montan. de arc. (serm. c. 1.

b Iehovab non habet plurale, & in scripturis soli vero Deo tribuitur.

Locus Exo. 6. 3. Intelligendus est de gradibus divinarum participationum, Ger. loc. 3. de Nat. Dei.

Ex usu
scripturae
res tunc di-
cuntur fieri
quando
sunt mani-
feste. Sic
dicitur Spi-
ritus San-
ctus nondū
erat, id est
nondum
innotuerat,
Alfred. Lex
Theol. cap.
2. Quid licet
scribere,
effari cur
non licet?
Theod. in
Epit. Ens
eternum,
αἰώνιον.
Fons est
πᾶσις ὕδατος

children, that which he promised in his Word to the *Fathers*, which this name *Jehovah* especially signifieth. And for this cause, *Moses* calls God first *Jehovah*, when the *universal creation* had his absolute being, *Gen. 2. 4.* And this admirable name is graven on the *Decalogues* forehead, which was pronounced upon the *Israelites* deliverance, to be the *Rule of Righteousnesse*, after which they should serve their Deliverer in the promised Land.

This Name is so full of Divine Mysteries, that the *Jewes* hold it a sin to pronounce it; but if it be no sin to write it, why should it be unlawfull to pronounce it?

This Holy Name of God teacheth us:

First, what God is in himselfe, namely, *an eternall being of himself.*

Secondly, how he is unto others, because that from him all other Creatures have received their Being.

Thirdly, that wee may confidently believe his promises, for hee

is

is named *Iehovah*, not onely in respect of *being*, and causing all things to be; but especially in respect of his *gracious promises*; which without faile hee will fulfill in his appointed time, and so cause that to be, which was not before. And so this name is a *golden pledge* unto us, that because he hath *promised*, hee will surely upon ^a our Repentance forgive us all our sins; at the time of death, ^b receive our *soules*; and in the *Resurrection*, ^c raise up our *bodies* in glory to life everlasting.

The second name denoting Gods Essence, is *Ebejeh*; but once read, *Exod. 3. 14.* of the same root that *I E H O V A H*: and signifieth *I AM* or *I WILL BE*: for when *Moses* asked God by what name hee should call him, God then named himselfe, *Ebejeh* *Asker Ebejeh*; *I am that I am*: or *I will be that I will be*: signifying, that he is an eternal, unchangeable being: For seeing every creature is temporary and mutable, no creature can say, *Ero qui ero*, *I will be that I will be*. This name in the

In promissis
onibus Je-
bovah est
a Isa. 55. 7.
b Joh. 12.
26. John 14
2, 3. c.
s Job. 6. 40.
John 11. 5.

ἰ ὁ ὠν, καὶ ὁ
ἦν, καὶ ὁ ἔρχο-
μενος. &c.

New Testament is given to our Lord *Christ*, when he is called *Al-pha* and *Omega*, the beginning and the ending, ^r which is, was, and which is to come, the *Amlighty*, *Apoc.* 1.8. For all time past and to come, is aye present before God. And to this name, *Christ* himselve alludeth, *Iohn* 8.58. *Before Abraham was, I AM.*

This name should teach us likewise to have alwayes present in our minds our first *creation*, present *corruption*, and future *glorification*; and not content our selves with *I was* good, or *I will be* good, but to be good presently; that when ever God sends for us, he may finde us prepared for *him*.

The third name is *Jah*, which as it comes of the same *root*, so is it the contract of *Jehovah*, and signifieth *Lord*, because he is the ^a beginning and *Being* of beings. It is a ^a name for the most part, ascribed unto God when some notable deliverance or benefit comes to passe according to his former promise: and

a *D:us est*
causa causa-
rum & Ens
entium.

a *Pf.* 68. 19.

Psa. 101. 18.

Psa. 111. 1.

&c.

Psal. 112. 1.

&c.

Pf. 113. 1. 9

Pf. 115. 17.

18.

Pf. 126. 19.

Pf. 118. 5.

14.

Pf. 25. 134.

and therefore all creatures in heaven and earth, are commanded to celebrate and praise God in this Name *Iah*.

The fourth is *κύριος* Lord, used often in the *New Testament*: for *κύριος* or *κύριος* signifieth *I am*. Hence *κύριος* signifieth the first Essence of a thing or authority. When it is absolutely given to God; it answereth to the Hebrew name *Iehovah*, and is so translated by the seventy Interpreters: for *God* is so a *Lord*, that he is of himselfe *Lord of all*. This Name should alwayes put us in remembrance to obey his Commandements, and to fear his Judgements, and submit our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him doe what seemeth him good*, 1 Sam. 3. 18.

The fifth is *Θεός* God, 600. times used in the *New Testament*; and of prophane writers commonly. It is derived *ἐκ τοῦ θεοῦ*; because he runs through, and compasseth all things: or *ἀπὸ τοῦ αἵματος*, which signifieth to *burne and kindle*; for God

is

Junius in
Eirenico.

κύριος,
Polan. Synt
Theol. 1. 2. c.
6.

b Mal. 1. 6.
c Plato in
Cat. Hinc
illud Virgil.
Deum nempe
ire per
omnes terras
etque tractus
Zanch.

d Deus est
lux
ἀπορίτος

Nomen Elo-
him est per-
sonarum
Πατριων
Αἰθερ.

Quum Elo-
him de una
persona dici-
tur, Syne-
dochice dic-
tū est prop-
ter Essentie
unitatem.
Iunias.

is *Light*, and the Author both of *Heate, Light, and Life*, in all Creatures, either immediately of him-
selfe, or mediately by secondary
causes. This name is used either
improperly, or *properly*. *Improperly*
when it is given either *figuratively*
to magistrates, or *falsly* to Idols.
But when it is properly and abso-
lutely taken, it signifieth the *Eter-
nall Essence* of God, being above all
things, and through all things: gi-
ving life, and light to all creatures,
and preserving and governing
them, in their wonderfull frame
and order. *God seeth all in all places*:
Let us therefore everywhere take
heed what we do in his sight.

*Thus far of the names which signifie
Gods Essence.*

The name which signifieth the
persons in the *Essence*, is chiefly one,
Elohim.

Elohim signifieth the mighty Jud-
ges: it is a name of the plurall num-
ber, to expresse the *Trinity* of Per-
sons in *Vnity* of essence. And to this
purpose the *Holy Ghost* beginneth
the

the *holy bible* with this plurall name of God, joyned with a verbe of the singular number, as *Elohim Bara, Dii creavit*, ^f *The mighty Gods, or all the three persons in the Godhead created.* The *Jewes* also note in the verb *Bara*, consisting in the originall of three Letters, the mystery of the Trinity. By *Beib, Ben*, the *Sonne*: by *Resb, Ruach*, the *Spirit*: by *Aleph, Ab*, the *Father*. But this holy mystery is more cleerely taught by *Moses*, *Gen. 3. 23.* And *Jehovah Elohim* said, *Behold, the man is become as one of us.* And *Gen. 19. 24.* *Jehovah* rained upon *Sodom*, and upon *Gomorrab* brimstone and fire from *Jehovah* out of *Heaven*: that is God the Son, from God the Father, *who hath committed all judgment unto the Son*, *Job. 5. 22.* See *Psal. 33. 6.* *Isai. 53. 9, 10.* The singular number of *Elohim* is *Eloah*, derived of *Alah*, *he swore*; because that in all waigh-ty causes, when necessity requi-
reth an Oath to decide the truth, wee are onely to sweare by the Name of God, which is the Great
and

f The like
you may
reade, *Deu.*
6. 4. *Josh.*
24. 19.

g *Sic Mir-*
cus Are-
thusius in
Smyrnenfi
Cōcilio san-
ctē exposuit,
Socrat.
Eccles Hist.
l. 2. c. 30.

and righteous Judge of Heaven and earth.

This place
well used
had grinded
Arim
in pieces.

* Elobim
Kedechim
Hii Dii
(sancti ipse.

This Name *Eloib* is but seldom used, as *Abac. 3. 3. Iob. 4. 9. Iob. 12. 4. and 15. 8. 36. 2. Psalme 18. verse 32: Psalme 114. verse. 7.* Once it hath a Noun plurall joyned to it *Iob 35 10. None saith Where is Elobah Gosai, the Almighty my maker,* to note the Mystery, of the eternall Trinity. Many times also *Elobim* the plurall number, is joyned with a verbe singular, to expresse more emphatically this mystery, *Gen. 35. 7. 2 Sam. 7. 13. * Iosb. 24. 19. Ier. 10. 10. Elobim* is also sometime Tropically given to Magistrates, because they are Gods Vicegerents; as to *Moses, Exod 7. 1. Iehovah said unto Moses, I have made thee Elobim to Pharaoh;* that is, I have appointed thee an Embassador, to represent the Person of the true three-one God, and to deliver his message and wil unto *Pharaoh*. As oft therefore as we reade, or hear this name *Elobim*, it should put us in mind to consider, that in one divine Essence there

there are *three* distinct Persons, and that God is Jehovah Elobim.

Now follow the Names which signifie Gods Essentiall workes, which are these five especially.

1. **E**L, which is as much as the *strong God*, ^b and teacheth us, that God is not onely most strong, and fortitude it selfe, in his own Essence: but also that it is he, that giveth all strength and power to all other Creatures. Therefore Christ is called, *Esa. 6. 9. El Gibbor, The strong, most mighty God.* Let not Gods children feare the power of enemies, for *El* our God is more strong then they.

2. *Shaddai*,* That is, *Omnipotent*. By this Name, God usually stiled himselfe to the Patriarches, *I am El Shaddai, The strong God. Almighty.* Because he is perfectly able to defend his servants from evil: to blesse them with all spirituall and temporall blessings, and to performe all his promises which

Hence Eli in Hebrew, ^c Mat. 27. 46. and *Elo*, in the Syriacke, as Mar. 15. 31. doth signifie my God ^a Chro 32. 8 * The 70. turne it *πντορραρ*; It is derived of *Dar*, sufficiency, and the relative, the same that *αυτῶν*, or of *Shad*, a dag, because God feeds his children with sufficiency of all grace, as the loving Mother the childe, with the milke of her Breast.

* A name compounded of *Adi* My, *Adon* Lord. *Adon* derivatur ab Eden, *hahs*, quia Deus est fundamentum, & sustentator omnium creaturarum. Hinc *Adon Dominus*, cui rei domesticæ cura incumbit, & ei sanguis columna innascitur. Quando de creaturis usurpatur *Adonai*, est Jod cum patriarch: sed de Creatore cum cametz. Ab *Adonai* manifeste videtur Ethnicorum *Adwā*.

hee hath made unto them for this life, & that which is to come. This name belongeth *onely* to the God-head, and to no creature, no, not to the *humanity* of Christ. This may teach us with the Patriarches to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. * *Adonai*, my Lord, this name as the *Masserets* note, is founded 134 times in the Old Testament, And logically it is given to Creatures, but properly it belongeth to God alone. It is used, *Malac. i. 6.* in the plurall number, to note the mystery of the holy Trinity. If I be *Adonim*, Lords, where is my feare? *Adoni*, the singular: *Adonim* the plurall number. This name is given to Christ, *Dan. 9. 16.* Cause thy face to shine upon thy Sanctuary, that is desolate, for *Adoni* (the Lord Christ) his sake. The hearing of this holy name, may teach every man to obey Gods Commandements, to feare him alone, to suffer none besides him to reign in his conscience, to lay hold

(by

(by a particular hand of faith) upon his word and promise, and to challenge God in Christ to be his God, that he may say with *Thomas*, *Thou art my Lord, and my God.*

4. Is *Helion*, that is, most High, *Ps.* 9. 2. *Psalm.* 91. 9. & 92. 9. *Dan.* 4. 17. 24. 25. 34. *Acts* 7. 48. This name *Gabriel* giveth unto God; telling the Virgin *Mary*, that the child which should be born of her, should be the Son of the most High: *Luke* 1. 32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should be proud of any earthly honour or greatnesse.

*Thirdly, if we desire true dignity, to labour to have communion with God in *grace* and *glory*.

5. *Abba*, a Syriack name signifying *Father*, *Romans* 8. 15. This is sometimes used *Essentially*, as in the Lords Prayer, Secondly, *Personally*, as *Mat.* 11. 25. For God is *Christ's* Father by *nature*, and *Christians* by *adoption* and *grace*. *Christ* is called
the

So the Devill
filed Christ
the Sonne of
God the most
high *Luke* 8.
28. For
what is earth-
ly greatnesse,
compared to
Gods High-
nesse?

απατηρ
φαιτων.

Of whose
substance
the light
of the Sun
is but a
shadow.

b Joh. 1. 9.

the everlasting Father, *Ijai. 96.* because hee regenerates us under the New Testament. God is also called ^a *the Father of lights*, *Jam. 1. 17.* because God dwelleth in inaccessible light, *1 Tim. 6. 16.* and is the Author, not onely of the Sunnes light, but also of all the light, both of naturall reason, & supernaturall grace, ^b *Which lighteneth every man that cometh into the World.* This name teacheth us that all the gifts which we receive from God, proceed from his meere Fatherly love. Secondly, that we should love him againe, as dear children. Thirdly, that we may in all our needs and troubles, be bold to call upon him as a Father, for his helpe and succour. Thus should we not heare of the sacred Names of God, but we should thereby be put in minde of his *goodnesse* unto us, and of our *duties* unto him. And then should we finde how comfortable a thing it is, to do every thing in the *Name* of God. A phrase usuall in every mans *tongue* : but the true comfort thereof

thereof (through ignorance) known to few mens hearts.

It is a great *wisdome*, and unspeakable matter for the strengthening of a Christians *Faith*, to know how in the mediation of *Christ*, to invoke God by *such a name*, as whereby he hath manifested himselfe to be most willing, and best able to help and succour him in his present need or adversity. The ardent desire of knowing God, is the surest testimony of our love to God, and of Gods favour to us. Because he hath set his love upon me, therefore will I deliver him; I will set him on high; because he hath known my Name: he shall call upon me and I will answer him, &c. And it is a great strengthening of faith with understanding to begin every action in the name of God.

Thus farre of the nominall
Attributes.

The reall Attributes are of two sorts: either absolute or relative.

The absolute Attributes are such, which cannot in any sort agree to
a ny

Pf. 91.14
15.

Intelligentia habent aliquid simile forma Solus Deus simplex est in quo nihil in potentia sed in actus omnia, imo ipse purus, primus, medius, ultimus actus.

Scal. Ex.
erc. 6.

Secl. 2.

Just. Mart.
tyr. qu.

129. ad.

Orthodoxos.

* *Intelligentia, cum finientia alia ab infinito Ente, finita esse necesse est: nam duo infinita nequeunt esse, neque in natura, neque extra naturam. Es-*
sent. n. duo principia prima.

Sca. Exer.

359. Sec. 3.

* Act. 7. 48.

Psal. 145.

Iob 11. 7,

&c.

2 Chro. 2.

5, 6.

Psal. 139. 5

&c.

Jer. 23. 23.

24. Deus

est ubique

non ita ut

in dimidia parte sit dimidius, aut tanquam in maiore parte maior Dei pars sit, in minore minor, sed ubiq; totus, & in se ipso totus est. Aug. Deus est intellectualis Sphæra, cuius centrum est ubique, circumferentia vero nusquam. Trism.

any creature, but to God alone.

These are two: *Simpleness* and *Infiniteness*.

Simpleness, is that where by God is void of all *composition*, *division*, *multiplications*, *accidents*, or parts *compounding*, either *sensible*, or *intelligible*: so that whatever he is, he is the same essentially.

It hinders not Gods *simpleness* that he is three: because God is three, not by *composition* of parts, but by *coexistence* of *Persons*.

* *Infiniteness* is that, whereby all things in God are void of all *measure*, *limitation*, and *bounds* above and beneath, before and after.

From these two do necessarily flow 3 other *absolute* Attributes.

1. *Unmeasurableness*, or *ubiquity*, whereby he is of infinite extension, * *filling* heaven & earth, containing all places, and not contained of any *space*, *place*, or *bounds*, and being no where absent, is every where present

There

There are foure degrees of Gods presence: the first is *universall*, by which God is *repletively*, every where, *inclusively*, no where.

Secondly, *Speciall*, by which God is said to be in *heaven*, because that * there his *Power*, *Wisdom*, and *goodnesse* is in a more excellent manner seene and enjoyed: as also because that usually he doth from thence powre forth his *blessings* and *judgements*.

Thirdly, *more speciall*, by which God * dwelleth in his *Saints*.

Fourthly, *most speciall*, and altogether singular, by which *the whole fulnesse of the Godhead* * dwelleth in *Christ* bodily.

2. *Unchangeableness*, whereby God is void of all change: both in respect of his * *Essence*, and * *Will*.

3. *Eternity*, whereby God is without *beginning* of *daies*, or *end* of *time*, and without all bounds of * *precission* or *succession*.

* Isa. 44. 6. Jam. 5. 19. Dan. 5. 26. Heb. 1. 12. Apoc. 4. 8. *Creatura quadam aeternae sunt à posteriore: à priori solus Deus est aeternus.* Alsted. Lex. Theol. cap. 2.

* Psa. 19. 1.
Hos. 2. 21.
* 1 Cor. 3. 16. & 6. 19.
2 Cor. 6. 16
* Col. 2. 8.
* Ro. 1. 23.
Isa. 40. 28.
Psal. 102. 27, &c.
* Apo. 1. 8.
1 Sam. 15. 20.
Nu. 23. 19.
Mal. 3. 6.
Ro. 11. 29.
Jam. 1. 18.
Pœnitentia cum de Deo enumeratur non affectum in Deo sed effectum Dei in hominibus significat. Alsted.

Thus farre of the absolute Attributes; now of the Relative, or such which have reference to the Creatures.

Those are five.

- 1 Life. 2 Understanding. 3 Will.
4 Power. 5 Majesty.

1. **T**HE Life of God is that, by which, as by a most pure and perpetuall *Act*, he not onely liveth of *himselfe*, but is also that ever and overflowing Fountaine of Life from which all creatures derive their * *lives*: so as that in him they live, move, breathe, and have their being. And because only his Life differs not from his * *Essence*; therefore God is said onely to have immortality, 1 Tim. 6. 16.

2. The understanding, or knowledge of GOD, is that whereby (by one pure *Act*) he most per-

* Act. 17.

25. 28.

Act. 14.

15.

Psal. 42.

2.

Psal. 36.

16.

Hebr. 3.

12.

* Hence it is that as God is called of the Hebrewes *E-beie*, so likewise *Echeie*: and as of the Grecians, *ὁ ὢν*, so also *ὁ ζῶν*: and as of the Latins, *primum ens*, so also *primum vivens*: for to be, and to live, is all one and the me i n God.

fectly

fectly * knoweth in himselfe all things that ever were, are, or shall be : Yea the thoughts and imaginations of mens hearts.

This Knowledge of God is either generall by which God knoweth simply all things eternally, the good by himselfe, the evil by the good opposite to it ; imposing to things contingent, the Lot of contingency, and to things necessary, the Law of necessity. And thus knowing all things in and of himselfe, he is the cause of all the knowledge that is in all, both men and Angels. Secondly, speciall, called the knowledge of Approbation, by which he particularly knoweth and graciously acknowledgeth onely his Elect for his own.

* Understanding also contains the Wisedome of God, by which he most wisely created all things of nothing in number, measure, & weight, & still ruleth and disposeth them to serve his own most holy purpose and glory.

Kecker. Πατριάρχης Νῆϋ ὁφθαλμὸς καὶ πάντα νοήσας
Hef. lib. 1. ὁρᾷ καὶ ἡμᾶς, Sap. Hence the Platonick
terme God ὁπᾶντων, all eye, seeing all.

* 1Ki 8.39
Psa. 44. 21.
Psa. 139. 1.
Jer 17. 10.
& 20. 12.
Lu. 16. 15.
Acl. 2. 24.
Heb. 4. 12.
Rom. 11.
33 & 16. 17.
1 Ti. 2. 19.
Mar. 7. 13.
* Intellectus scientia & sapientia in Deo non distinguuntur. Tilen.
Nam sapientia in homine est habitus intellectus impressus qui de Deo dici non debet cuius intellectus est ipsa sapientia.

* 1 tim. 2. 5

Rom. 9. 19

Ephes. 1. 5.

* Deus vo-

luntate sua

cuncta con-

stituit,

Trism.

in 4 Dial.

Pim. Hinc

Orpheus,

Deum vo-

cat necessi-

tatem rati-

one se infe-

riorum q. d.

omnia ipsi

parere co-

gantur.

* Voluntas

Dei semper

impletur,

aut de no-

bis, aut à

nobis. De

nobis im-

pletur, sed

tamen non

implemus

eam quan-

do peccamus ; à nobis impletur, quando bonum facimus. Au

Ench. c. 100. Rom. 9. 11. 3. Jam. 1. 21. * 1 Joh 3. 1. * Ps. 43.

7. * Gen. 4. 4. * Norma justitia divina est Dei voluntas

quia enim vult, ideo est justum ; non quia justum, ideo

vult. Ephes. 1. 11. * Ro. 2. 5. 2 Thes. 1. 6. &c. 2 Tim. 4. 8.

Deu. 7. 9, 10.

The will of God is that, whereby of * necessity he willeth *himselfe*, as the *soveraigne good* : and (by willing himselfe) willeth most * freely * all other good things, which are out of *himselfe*.

The Will of God, though in it self it be but *one*, as is his *Essence*, yet in respect of the diversity of objects and effects, it is called in the Scriptures by divers names : as,

1. *Love*, whereby is meant Gods eternall * *good will*, whereby he ordaineth his Elect to be freely saved through Christ, and * be- stoweth on them all *necessa- ry* graces for this life, & that to come, * *taking pleasure* in their persons and services.
2. *Justice* * is Gods *constant wil*, whereby he * *recompen- ceth* men and Angels, ac- cording to their workes :

do peccamus ; à nobis impletur, quando bonum facimus. Au
Ench. c. 100. Rom. 9. 11. 3. Jam. 1. 21. * 1 Joh 3. 1. * Ps. 43.
7. * Gen. 4. 4. * Norma justitia divina est Dei voluntas
quia enim vult, ideo est justum ; non quia justum, ideo
vult. Ephes. 1. 11. * Ro. 2. 5. 2 Thes. 1. 6. &c. 2 Tim. 4. 8.
Deu. 7. 9, 10. * *punish-*

punishing the impenitent according to their deserts, called the justice of his wrath: and *rewarding the faithful according to his promises called the justice of his grace.

3. Mercy, which is * Gods meer good wil, and ready affection to forgive a penitent sinner, notwithstanding all his sins, and ill deserts.

4. Goodnesse, * whereby God willingly communicateth his good with his Creatures: & because he communicates it freely, it is termed grace.

5. Truth, whereby * God willeth constantly those things which he willeth: effecting and performing all

*Deus principium & finem & media rerum omnium tenens, rectaque linea incendens, è vestigio habet. S. h. di. vine legis vindicem, simul ut quicquam. S. n. e. t. i. o. num ejus pratermissum est A. rist. lib. d. mundo.

* Rom. 9. 15, 16.

Eze. 16. 6.

* Psal. 103.

8, &c. Tit. 3. 4. Semper invenies Deum benigniorem quam te culpabiliorem, Serm. 11. Ber. Vindicta gladium misericordiae oleo semper acuit. Nicep. l. 17. c. 3. * Psal. 145. 7, 9. 16. Mat. 16. 17. In creaturis multa inveniuntur bona, ergo creator multo magis est bonus. Imo *ai rā yā dō*, ipsum bonum. * Jos. 13. 14. Psal. 146. 6. Num. 23. 19. Veritas est harmonia cum intellectu & verborum cum rebus, non etiam rerum ipsarum cum Ideis in mente divina, Kec. Veritas Deum verbis fides Dei dicitur, quod certo fiant, qua ab ipso dicta sunt. Item constantia, quia sententiam non mutat. Pol.

things, which he hath spoken, in his appointed time.

6. *Patience*, whereby God willingly forbeareth to punish the wicked, so long as it may stand with his Justice and untill their * sins be ripened.

*Ad poenam tardus Deus est, ad premia velox;
Sed pensare solet vi graviore moram.*

7. *Holinesse*, * whereby Gods nature is seperated from all *prophanes*, and abhorreth all filthinesse: and so being wholly pure in himself, delighteth in the inward and outward *purity* and *chastity* of his servants, which he infuseth into them.

8. *Anger*, * whereby is meant Gods most certain and just Will, in chastening the Elect. and in revenging and punishing the Reprobate, for

* 2 Per 3. 9.
Rom. 2. 9.
Gen. 5. 16.
* 1 Per 2. 5.
1 Theff. 4.
He. 12. 14.
Mar. 15. 9
*Quanta
sanctitas
Dei, ad cu-
jus aspe-
ctum sancti
Angeli o-*

*culos pro
sua remi-
ssitate alii
velantes
clamant
Sanctus,
Ia Deus,
Sanctus,
Jehovah
Zabaoth?*

Ha. 6. 2, 3. * Ps. 106. 23. 29. 40. 41. Num. 15. 11. *Ira Deo
est cliud quam voluntas puniendi*, Aug. 15. de civit. Dei
cap. 15. Ansel. lib. 7. cap. 6. Cur Deus Hom. Furor &
ira in Deo non passionem mentis, sed ultionis acerbissem
torant Carth. in Apoc. 19.

the

the injuries they offer to him and his chosen: and when God will punish with rigour and severity, then it is termed *wrath*, * *temporall* to the Elect: * *eternall* to the Reprobates.

4. The Power of God is that whereby he can simply and freely do *whatsoever he will*, that is agreeable to his nature: and whereby, as he hath *made*, so he still *ruleth* Heaven and earth, and all things therein. This Almighty power of God, is either *absolute*, by which he can will and doe more than he willeth or doth, *Mat. 3 9* and *20. 53. Rom 9 18*. Or *actuell*, by which God doth indeed whatsoever he will, and hindereth whatsoever he will not have done, *Psal. 115. 3*.

5. Majesty is that by which God of his owne *absolute* and *free* authority * reigneth and ruleth, as Lord and King over all Creatures visible and invisible: Having both the right and propriety in all things: as * *from whom*, and *for whom*, are

* *1C. 11. 2.*
 * *2Thes. 1.*
10.
 * *Gen. 17.*
Pf. 115. 3.
Ma. 1. 26.
Eph. 1. 11.
Mar. 8. 2.
Deus potest
omnia quæ
contradicti-
onem non
implicat.
Aqu. 1. qu.
25. art. 3. 2.
Omnipo-
tentia
cludit om-
nes defe-
ctus, qui sunt
impotentia
seu posse
mentiri,
non i pec-
cari, &c.
 * *1 Chro.*
29. 11. 12.
2 Sa. 7. 22.
Apoc. 5.
12. 13.
 * *1 Chr.*
29. 14.
Hic Deus
dicitur,

* Ro. 9. 15.

Joh. 4. 11.

* Lu. 19. 27

Psal. 2. 9.

Psal. 110. 1

* Deus est

Schaddai,

sive aūt ap

ne non so-

lum quia

ipse nihil

desiderat,

sed etiam

quod nihil

desi-

deret.

* Creatu-

ras fecit

perfectas in

suo quasq:

genere, erg.

ipse perfe-

ctissimus est

in se & per

se. Scal,

Ezek. 146.

Sect. 2.

Mar. 14. 61

Act 17. 25.

Rom. 11.

35, 36.

1 Tim. 6.

15.

Ma. 25. 34

Jam. 1. 27.

all things : as also such a plenitude of power, that he can pardon the offences of all whom he * will have spared, and subdue all his Enemies ? whom he will have * plagued and destroyed, without being bound to render any Creature a reason of his doing : but making his owne most holy and just Will, his onely most perfect and eternall Law.

From all these *Attributes* ariseth one which is Gods soveraigne blessednesse or perfection.

Blessednesse is that * perfect and unmeasurable possession of joy and glory, which God hath in himselfe for ever : and is the cause of all the blisse and perfection that every Creature enjoyeth in his measure.

There are other *Attributes* figuratively and improperly ascribed unto God, in the Holy Scriptures, as by an *Anthropomorphosis*, the members of a man, eyes, eares, nostrils, mouth, hands, feet, &c. or the senses and actions of a man, as seeing, bearing,

ring, smelling, working, walking, striking, &c. By an *Anthropopatheia* the affections and passions of a man, as gladnesse, griefe, joy, sorrow, love, hatred, &c. or by an *Analogie*, as when he is named a *Lion*, a *Rocke*, a *Tower*, a *Buckler*, &c. Whose signification every * *Commentary* will expresse.

Of all these Attributes, we must hold these generall Rules.

NO Attribute can sufficiently expresse the *Essence* of God, because it is infinite, and ineffable.

Whatsoever therefore is spoken of *G O D*, is not *G O D*; but serveth rather to helpe our weake understanding, to conceive in our reason, and to utter in our speech, the *Majesty* of his *Divine Nature*, so farre as hee hath vouchsafed to reveale himselfe unto us in his *Word*.

L. All the Attributes of God belong to every of the three Persons, as well as to the Essence it selfe with

* See *Master Wilsons Dictionary of the Bible*, most profitable to this purpose.

Attributa omnia propter unitatem singulis divinitatis personis competent.

with the limitation of a personall propriety. As the *mercy* of the Father is *mercy begetting* : the *mercy* of the Son is *mercy begotten* : the *mercy* of the Holy Ghost, is *mercy proceeding* : and so of the rest.

3. The *Essentiall Attributes* of God, differ not from his *Essence*, Because they are so in the *Essence*, that they are the *very Essence* it self.

* In Deo
nihil est,
quod non
sit ipse
Deus,
Zanc.

* In God therefore there is nothing which is not either his *Essence* or *person*.

4. The *Essentiall Attributes* of God, differ not *Essentially*, or *really* one from another, (because whatsoever is in God, is *one* most *simple Essence*, and one admits no *division*) but only in *our reason* and *understanding*, which being not able to know *Earthly things*, by one *simple Act*, without the helpe of many distinct *Acts*, must of necessity have the helpe of many distinct *Acts* to know the *Incomprehensible GOD*. Therefore (to speak properly) there are not in God *many Attributes*, but * *one onely*, which

* Omnia in
divinis sunt
unum, sibi
non obviat
relationis
oppositio.

is

is nothing els but the *Divine Essence* it selfe, by what *Attribute* soever you call it. But in respect of our reason, they are said to be so many different *Attributes*. For our * *Understanding* conceives by the name of *mercy*, a thing differing from that which is called *Justice*. The *Essentiall Attributes* of God are not therefore really inseperate.

5. The *Essentiall Attributes* of God are not *parts* or *qualities* of the *Divine Essence*, nor * *Accidents* in the *Essence*, nor a *Subject*: but the very * *whole* and intire *Essence* of God. So that every such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in God, by which he may be said to be *so much* and *so much*: nor *Qualities*, by which he may be said to be *such* and *such*: but * *whatsoever* God is, he is *such* and the same by his *Essence*. By this *Essence* he is non exprimitur mutationem in divina essentia, sed in creaturis factam. Negamur ergo de Deo accidentia realia, non autem prædicata accidentalia. * Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus. * *Essentia* divina identificat sibi omnia quæ sunt in divinis. Biel. sup: 1. sen d. 1, q. 5.

* *Attributa Dei omnia ita in ipso sunt, ut sint ipsum: ita insunt ut nihil antecedit, nihil subsequatur, sed ex intelligentia nostra* (quæ perquam vniu-
ersalis est) alia aliis prius animo comprehenduntur. Sca. Ex 39. 5. sect. 6. * *Quæ de Deo dicuntur* xpo xōs relatione ad creaturas & sic secuntur accidens,

wise, and therefore *Wisdom* it selfe: by his *Essence* he is *Good*, and therefore *goodnesse* it self: by his *Essence* he is *mercifull*, and therefore *mercy* it selfe: by his *Essence* he is *just*, and therefore *Justice* it selfe, &c. In a word, God is *Great* without *Quantity*: *good*, *true*, and *just* without *Quality*: *mercifull* without *passion*: an act without *motion*: *every where* present, without *sight*: without *time*: the *first* and the *last*; the Lord of all *Creatures* from whom all receive themselves and all the *good* they have; yet neither *needeth*, nor *receiveth* hee any increase of *goodnesse* or *happinesse* from any other.

This is the *plaine description* of God, so farre as he hath revealed himselfe to us in his *Word*.

This *Doctrine* (of all other) every true *Practitioner* of *Piety*, must *competently* know, and *necessarily* believe for *four* *speciall uses*.

1. That we may *discern* our true and *only* God, from all *false gods*, and *Idols*: for the *description* of

Exhibet
omnia, ac-
cipit. nihil;
in sum igitur
bonum,
est Deus
ipse semper
Trismeg.
Serm. 2.
Plin.

of God, is properly * known onely to his Church, in whom he hath thus graciously manifested himselfe.

*Psal. 147.

19, 28.

Jer. 10. 25.

2. To possesse our hearts with a greater awe of his Majesty, whilst we admire him for his simplenesse, and infinitenesse: adore him for his unmeasurablenesse, unchangeablenesse, and eternity: seeke wisdom from his understanding and knowledge: submit our selves to his blessed will and pleasure: love him, and his love, mercy, goodnesse, and patience: trust to his Word, because of his truth: feare him for his power, justice, and anger: reverence him for his holinesse; and praise him for his blessednesse and to depend all our life on him, who is the onely Author of our life, being, and all the good things we have.

3. To stirre us up to imitate the Divine Spirit in his holy Attributes: and to beare (in some measure) the Image of his Wisdom, Love, Goodnesse, Justice, Mercy, Truth,

Truth, Patience, Zeale, and Anger, against sin, that we may be *wise, loving, just, mercifull, true, patient, and zealous,* as our God is.

4. Lastly, that we may in our Prayers and Meditations conceive aright of his Divine Majesty, and not according to those grosse and blasphemous *imaginations*, which naturally arise in mens braines: as when they conceive God to be like an old *Man sitting in a chaire*: and the blessed *Trinity* to be like that *tripartite Idoll*, which Papists have painted in their church-windowes.

When therefore thou art to pray unto God, let thine *heart* speake unto him, as that **eternall, * infinite, * Almighty, * holy, * wise, * just, * mercifull, * Spirit, and most * perfect, * indivisible Essence* of three severall Persons, *Father, Son, and Holy Ghost*: who being **present in all places, * ruleth Heaven and Earth; understandeth * all mens hearts; * knoweth all mens miseries; and is*

* Ps. 90. 3.

* 1 Kin. 8.

27.

* Ge. 17. 1.

Job. 15. 25

* Apo. 4. 8.

& 15. 4.

* Rom. 11.

33. & 16.

17.

* Ezek. 34.

6, 7.

Ps. 103, 11

& 145. 8,

9.

* Deut. 32

4.

Gen. 8. 15.

Ps. 145. 17

* Joh. 4. 34

* Deut. 32.

4.

* Joh. 5. 7

Mat. 3. 16.

Mat. 28. 19

2 Cor. 13.

14.

* 2 Kin. 8. 17.

28.

Dan. 4. 32.

* 1 King. 8. 30.

Jer. 17. 10.

* Isa. 62. 16.

* Ps. 120. 2.

Jer. 23. 13.

* Isa. 48. 10.

* Isa. 62. 16.

only.

onely * able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithfull hearts seek (for Christs sake) his help out of all their afflictions and troubles whatsoever.

The ignorance of this true knowledge of God, makes many to make an Idoll of the true God, and is the onely cause, why so many do professe all other parts of Gods worship and Religion, with so much irreverence and hypocrisie. Whereas if they did truely know God, they durst not but come to his holy service; and comming, serve him with feare and reverence: for so farre doth a man feare G O D. as he knoweth him; and then doth a man truely know G O D, when he joynes practice to speculation: And that is

First, when a man doth so acknowledge and celebrate Gods Majesty, as he hath revealed himselfe in his Word.

Secondly, when from the true and lively sense of Gods Attributes

Psal. 34.9.

1 Joh. 2.4.

butes there is bred in a mans heart a love, awe, and confidence in God: for saith God himselfe; *If I be a Father, where is my honour? If I be a Lord, where is my feare? O taste and see, that the Lord is good: saith David.* He that hath not by experience tasted his goodnes, knowes not how good he is. Hee (saith John) that saith he knoweth God and keepeib not his Commandments, is a lyar, and the truth is not in him. So farre therefore as wee imitate God in his Goodnesse, love, Justice, Mercy, Patience, and other Attributes, so farre doe wee know him.

Thirdly, when with inward groanes, and the serious desires of our hearts, wee long to attaine to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly, this discovers how few there are, who doe truely know God; for no man knoweth God but he that loveth him, and how can a man chuse but love him, being

ing the *Souveraigne good*, if hee know him? Seeing the nature of *G O D* is to *enamour* with the love of his goodnesse: And whosoever loveth any thing more than *G O D*, is not worthy of *G O D*; and such is every one, who settles the love and rest of his heart upon any thing besides *G O D*. If therefore thou dost believe that *G O D* is *Almighty*, why dost thou feare devils and enemies, and not confidently trust in *G O D*, and crave his help in all thy troubles and dangers! If thou believest that God is *infinite*, how darest thou provoke him to *anger*? If thou believest that *G O D* is *simple*, with what heart canst thou *dissemble*, and play the *Hypocrite*? If thou believest that *G O D* is the *Souveraigne good*, why is not thy heart more settled upon him, than on all *worldly good*? If thou dost indeed believe that God is a *just Judge*, how darest thou live so securely in sinne without Repentance? If thou dost truly believe that God is most *wise*, why dost

Rom. 8.
28.

* *Sic te ha-
beam se-
lum sanè
ruat ardu-
us ether,
Tellus rup-
ta suo dissi-
liatq; loco*
* *Creata
omnia per-
fectius
sunt in Deo
quàm in
seipsis. Di-
on. de di-
vin. cap. 8.*
* *Amat u-
nùm illud
bonum in
quo omne
bonum est,
& sufficit.*
Aufel. in
Pro. c. 25.

doest not thou referre the events of
crosses and disgraces unto him, who
knoweth how to turne all things to
the best, unto them that love him?
If thou art perswaded, that God is
true: Why doest thou doubt of
his promises? And if thou be-
lievest that GOD is Beauty and
a Perfection it selfe, why doest not
thou make it alone the chiefe end
of all thine affections and desires? for
if thou lovest beauty, he is most
faire: if thou desirest riches, he is
most wealthy: if thou seekest wise-
dome, he is most wise. Whatsoever
excellency thou hast seene in any
creature, it is nothing but a sparkle
of that, which is infinite * perfe-
ction in GOD: and when in
Heaven wee shall have an immedi-
ate communion with GOD, we
shall have them all perfectly in
him communicated unto us. Briefly,
in all goodnesse he is all in all.
* Love that one good GOD; and
thou shalt love him, in whom
all the good of goodnesse confi-
steth. Hee that would therefore
attain

attaine to the *saving knowledge* of God, must learne to know him by love. For God is love, and * the knowledge of the love of God passeth all knowledge. For all knowledge besides to know * how to love God, and to serve him onely, is nothing upon *Salomons credit*, but *vanity of vanities, and vexation of spirit*.

Kindle therefore, O my * Lady, nay rather, O my * Lord Charity, the love of thy selfe, in my soule especially seeing it was thy good pleasure that being * reconciled by the blood of Christ, I should be brought to the knowledge of thy grace, to the *Communion* of thy glory, wherein onely consists my *soveraigne good* and happinesse for ever.

Thus, by the light of his *owne Word*, we have seene the *back parts* of *JEHOVAH Elobim*, the eternall Trinity, whom to believe, is saving faith and verity: and unto whom from all *Creatures* in Heaven and Earth, be all *praise, dominion, and glory* for ever, Amen.

Thus

* Eph. 3.

19.

1 Joh. 4.

* Kemp.

de Im.

Christ. c. 1.

Eccles. 12.

17.

* Domina

inno Do-

minus

Charitas

Bern.

* Rom. 5.

9. 10.

Joh. 17. 3.

22.

1 Cor. 15.

8.

*Thus far of the knowledge of God.
Now of the knowledge of a Mans self
And first of the state of his misery
and corruption without renovation
by Christ.*

*Meditations of the misery of a man
not reconciled to God in Christ.*

*Dannatus
antequam
natus. Aug.*

O Wretched man where
shall I begin to de-
scribe thine *endlesse*
misery ! who art con-
demned as soone as conceived ; and
adjudged to *eternall* death , before
thou wast borne to a temporall
life. A beginning indeed I finde,
but no *end* of thy miseries. For
when *Adam* and *Eve*, being created
after Gods own *Image*, and placed in
Paradise, that they and their Poste-
rity might live in a blessed state of
life immortall, having Dominion
of all earthly creatures, and only
restrained from the fruit of *one*
tree , as a signe of their *subjection*
to the Almighty Creator ; though
God

God forbid them this one small thing under the penalty of eternall death ; yet they believed the *devils* word before the *Word of God* ; making *God* (as much as in them lay) a *lyar*. And so being *unthankfull* for all the benefits which *God* bestowed on them , they became *male-content* with their present state , as if *God* had dealt *enviously* or *niggardly* with them : and believed that the *devill* would make them partakers of farre more glorious things than ever *God* had bestowed upon them ; and in their pride they fell into *high treason* against the *most High*, and disdaining to be *Gods* subjects, they affected blasphemously to be *Gods themselves* equals unto *God*. Hence, till they repented (loosing *Gods Image*) they became like unto the *devils* : & so all their posterity, as a *traiterous* brood (whilest they remaine impenitent like thee) are subject in this life to all *curst miseries*, and in the life to come to the *everlasting fire* prepared for the *devill* and his *angels*.

Lay

Lay then aside for a while *doing vanities*, and take the view with me of thy *dolefull miseries*: which duely surveyed, I doubt not, but that thou wilt conclude, that it is farre better, never to have *Natures being*, than not to be by *Grace a practitioner of Religious Piety*.

Consider therefore thy misery;

- 1 In thy *life*.
- 2 In thy *death*.
- 3 After *death*.

In thy life.

- 1 The miseries accompanying thy *body*.
- 2 The miseries which deforme thy *soule*.

In thy death, miseries which shall oppresse thy body and soule.

After death, the miseries which overwhelm both body and soul together in hell.

And first, let us take a view of those miseries which accompany thy body according to the foure ages of thy *life*.

- 1 *Infancy*.

2 *Youth*

2. *Youth.*
3. *Manhood.*
4. *Old age.*

*Meditation of the miseries
of Infancy.*

WHat wast thou being an *Infant*, but a *brute*, having the shape of a man? was not thy body conceived in the heat of lust, the secret of shame, and staine of *originall sinne*? And thus wast thou ca't naked upon the Earth, all imbrewed in the *blood* of filthinesse, (filthy indeed; when the Son of G O D, who disdained not to take on him mans *nature*, and the infirmities thereof: yet thought it unbeseeming his Holinesse, to be conceived after the sinfull manner of mans conception.) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy *birth*, which was a *curst* paine to thy mother, and to thy selfe the *entrance* into a troublesome life? the

D great

greatnesse of which miseries, because thou couldst not utter in words, thou diddest expresse (as well as thou couldst) in weeping teares.

*Meditations of the miseries
of Youth.*

WHat is *Youth*, but an untamed *Beast*? all whose actions are *rash* and *rude*, not capable of good counsell, when it is given: and *Ape-like*, delighting in nothing but toyes and babies? Therefore thou no sooner beganst to have a little strength and discretion, but forthwith thou wast kept under the rod, and feare of Parents and Masters: as if thou hadst been borne to live under the *discipline* of others rather than at the *disposition* of thine *own will*. No *tired horse* was ever more willing to bee rid of his burthen, then thou wast to get out of the servile state of this bondage. A state not worthy the discipline.

3. *Meditations of the misery of Manhood.*

WHat is *mans* estate, but a Sea, wherein (as waves) one trouble ariseth in the neck of another; the latter worse then the former? No sooner didst thou enter into the *affaires* of this World, but thou wast inwrapped about with a cloud of miseries. The *Flesh* provokes thee to lust, the *World* allures thee to pleasures, and the *Divell* tempts thee to all kinde of sinnes; feares of enemies affright thee, suites in Law do vex thee, wrongs of ill Neighbours doe oppresse thee, cares for Wife and children doe consume thee, and disquietnesse twixt open foes and false friends, do in a manner confound thee: Sinne stings thee within; Satan layes snares before thee: Conscience of sinnes past, doggeth behinde thee. Now *adversity* on the left hand frets thee, anon *prosperity* on thy right hand flatters thee: over thy head Gods vengeance due

to thy sinne, is ready to fall upon thee: And *under thy foete Hells mouth* is ready to iwallow thee up. And in this *miserable estate* whether wilt thou goe for rest and comfort? the house is full of *cares*; the *field* full of *toyle*; the *Countrie* of *rudenesse*; the *City* of *faCTIONS*; the *Court* of *Envy*, the *Church* of *SeCts*, the *Sea* of *Pirates*, the *Land* of *Robbers*. Or in what *state* wilt thou live, seeing *wealth* is envied, and *poverty* condemned; *Wit* is distrusted, and *simplicity* is derided, *Superstition* is mocked, and *Religion* is suspected; *Vice* is advanced, and *Vertue* is disgraced? O with what a *body of sinne* art thou compassed about in a *World of wickednesse*? What are thine *Eyes* but *Windowes*, to behold vanities? What are thine *Eares*, but *flood gates* to let in the *streames* of iniquity? What are thy *senses*, but *matches* to give fire to thy lusts? what is thine *Heart*, but the *Anvill*, whereon *Satan* hath forged the ougly shape of all lewd affections? Art thou nobly
der

descended? thou must put thy selfe in perill of *forraine wars*, to get the reputation of *earthly honour*, oft-times hazard thy *life* in a desperate combat, to avoid the aspersi^on of a coward. Art thou borne in *meane* estate? Lord! What paines and drudgery must thou indure at *home* and *abroad*, to get maintenance? and all perhaps scarce sufficient to serve thy necessity; and when (after much service and labour) a man hath got something, how little *certainty* is there in that which is gotten? seeing thou seest by daily experience, that hee who was *rich* yesterday, is to day a *beggar*: he that yesterday was in *health*, to day is *sicke*: hee that yesterday was *merry* and *laughed*, hath cause to day to *mourne* and *weep*; he that yesterday was in *favour*, to day is in *disgrace*; and he who yesterday was *alive*, to day is *dead*: and thou knowest not *how soone*, nor in *what manner* thou shalt die thy selfe. And who can enumerate the *losses*, *crosses*, *griefes*, *disgraces*, *sicknesses*, and *calamities*

which are incident to sinfull man?
To speake nothing of the death of
friends and *children* which oft-times
seems to be unto us far more bitter
then present death it self.

*Meditations of the misery
of Old age.*

WHat is *Old-age*, but the Re-
ceptacle of all *maladies*?
For if thy lot be to draw thy *dayes*
to a long *date*, in comes old bald-
headed age, stooping under *dotage*,
with his *wrinkled Face*, *rattlen Teeth*
and *stinking Breath*: *Testy* with
Choller, *withered* with *drinesse*,
dimmed with *blindnes*, *absorbed* with
deafnesse, *overwhelmed* with *sicknes*,
and *bowed together* with *weakenesse*,
having no use of any *sense* but of
the *sense* of *paine*; which so racketh
every member of his *body*, that it
never easeth him of *griefe*, till it
hath throwne him downe to his
grave.

Thus far of the *miseries* which
accompany the *body*. Now of the
miseries

miserics which accompany chiefly
the soule in this life.

*Meditations of the misery of the
soule in this life.*

THE misery of thy soule will
more evidently appear, if thou
wilt consider,

1. The *Felicity* shee hath
lost.
2. The *Misery* which shee
hath pulled upon her
self by sin.

1. The *Felicity* lost, was first the
fruition of the *Image of God*, wher-
by the soule was like unto God in
a *knowledge*, enabling her perfectly
to understand the *revealed Will* of
God. Secondly, *true holinesse*, by
which shee was free from, all pro-
phane error. Thirdly, *Righteousnesse*,
whereby shee was able to incline all
her natural *powers*, and to frame up-
rightly all her *actions* proceeding
from those *powers*. With the losse of
this *divine Image* shee lost the *Love*
of God, and the blessed *communion*

1 Cor. 3. 10
Rom. 12.

which shee had with His Majesty: wherein consisteth her *life* and *happinesse*. If the losse of *earthly riches* vex thee so much, how should not the losse of this *divine treasure* perplex thee much more?

2. The misery which shee pulled upon *her selfe*, consists in two things:

1. *Sinfulnesse*.

2. *Cursednesse*.

a Eph. 2. 2.

Gen. 6. 5.

b Rom. 12.

2.

Eph 4. 17.

c 1 Cor. 2.

14.

d Phil. 2. 3,

Rom. 3. 12.

Rom. 5. 10.

1. *Sinfulnesse* is an universall corruption, both of her *Nature* and *Actions*: for her *a Nature* is infected with a *pronenesse* to every sinne continually, the *b Mind* is stuffed with *vanity*, the *c Understanding* is darkned with *ignorance*, the *d Will* affecteth nothing but vile & *vaine things*: All her *c Actions* are evill: Yea, this deformity is so *violent*, that oftentimes in the regenerate soule, the *Appetite* will not obey the government of *Reason*, and the *Will* wandreth after, and yeelds consent to sinfull motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* soule

soule, which still remains in her naturall corruption? Hence it is, that thy wretched Soule is so deformed with *sin*, defiled with *lust*, polluted with *filibinesse*, outraged with *passions*, overcarried with *affections*, pining with *Envy*, overcharged with *Gluttony*, surfettled with *drunkennesse*, boyling with *Revenge*, transported with *Rage*, and the glorious *Image of God* transformed to the ugly shape of the *Devill*, so far as it once *repented the Lord*, that ever *he made man*.

From the former flowes the other part of the Soules miseries, called *cursednesse*, whereof there are two degrees.

1. *In part.*

2. *In the fulnesse thereof.*

1. *Cursednesse in part* is that which is inflicted upon the soul in *life* and *death*, and is *common* to her with the body.

The *Cursednesse* of the soule in *life* is the *wrath of God*, which lieth upon such a creature so far, as that all things, not *only calamities*, but

f Joh 8.44

e Gen. 6.6:

h Deut. 27

16.

Gal. 3.10.

Psal. 119.

11.

Rom. 2. 4
 5.
 Jer. 28. 13.
 k Isa. 28. 13
 l Gen. 3. 8.
 10 & 14.
 Heb. 2. 15.
 m Rom. 3.
 21. 24. 26.
 n Eph. 2. 2.
 Col. 3. 13.

also very *blessings and ^kgraces* turn to ruine. *l* *Terrour of Conscience* drives him from God and his service, that he dares not come to his presence and Ordinances : but it is *m* given up to the *n* slavery of *Satan* and to his own *lusts*, and vile *affection*.

This is the *curfednesse* of the Soule in life : Now follows the *curfednesse* of the Soule and Body in *death*.

*Meditations of the misery of the
body and soule in
death.*

After that the *aged man* hath conflicted with long *sicknesse*, and having indured the brunt of *paine* should now expect some *ease*: In comes *Death* (*natures slaughter-man*, Gods *curse*, and Hels *Purueior*) and lookes the *Old-man* grim and black in the face: and neither pitty-ing his *age*, nor regarding his long indured *doLOURS*, will not be hired to *forbeare* either for silver or gold, nay he wil not take to spare his life

skin

skin for skin, and all that the old man
hath : but *batters* all the principall
parts of his body, and arrests him to
appeare before the terrible Judge.
And as thinking that the *Old-man*
will not dispatch to go with him
fast enough, Lord! how many darts
of calamities doth he shoot through
him, *stitches, aches, cramps, feavers,*
obstructions, rheumes, steme, collick,
stone, wind, &c,

O what a ghastly sight it is, to
see him then in his bed, when
Death hath given him his mortall
wound ! What a cold sweat over-
runs all his body ? What a trem-
bling possesseth all his members ?
The head shooteth, the face waxeth
pale, the nose black, the neather jaw-
bone hangeth down, the Eye-strings
break, the tongue altereth, the breath
shortneth and smelleth earthly, the
throat ratleth, and at every gasp the
Heart-strings are ready to break
asunder.

Now the miserable soule sensibly
perceiveth her Earthly body to
begin to die : For as towards the
dissolu-

dissolution of the universall frame of the great *world*, the *Sunne* shall be turned into *darknesse*, the *Moone* into *bloud*, and the *Stars* shall fall from *heaven*, the *Ayre* shall bee full of *stormes*, and flashing *Meteors*; the *Earth* shall tremble, and the *Sea* shall roare, and *mens hearts* shall faile for feare, expecting the end of such sorrowfull *beginnings*: So towards the *dissolution of man* (which is the little *World*) his *Eyes* which are as the *Sunne* and *Moone*, loose their light and see nothing but blood-guiltinesse of sinne; the rest of the *Senses*, as *lesser stars*, doe one after another faile and fall; His *Minde*, *Reason*, and *Memory*, as heavenly *powers* of his soule are shaken with fearful stormes of *despaire*, and fierce flashings of *Hell fire*; his *Earthly body* begins to shake and tremble, and the *humours* like an overflowing *Sea*, roare and rattle in his throat, still expecting the wofull *end* of these dreadfull *beginnings*.

Whilest he is thus summoned to
 appeare

appeare at the great *Assises* of Gods
Judgement, behold, a *Quarter-sessi-*
ons, and Jayle delivery is held with-
in himselfe: Where *Reason* sits as
Judge, the *Devill* puts in a *bill* of
inditement, as large as that book of
Zachary; wherein is alleadged all
thy *evill deedes*; that ever thou hast
committed, and all the *good deeds* that
ever thou hast *omitted*, and all the
curses and *judgements* that are due
to every sin. Thine own *conscience*
shall accuse thee, and thy *Memory*
shall give bitter *evidence*, and *Death*
stands at the *Bar* ready as a cruell
Executioner to dispatch thee. If thou
shalt thus condemne *thy selfe*, how
shalt thou escape the just condem-
nation of *God*, who knows all thy
misdeeds better then thy selfe?
Faine wouldst thou put out of thy
mind, the remembrance of thy wic-
ked deeds, that trouble thee: but
they flow faster into thy remem-
brance, & they will not be put away,
but cry unto thee, *We are thy work*,
and we will follow thee: And whilst
thy soule is thus within, out of peace
and

Zach. 5. 2.
Eze. 2. 10,

Ioh. 3. 20.

Luk. 12. 30

and order; thy children, wife and friends, trouble thee as fast, to have thee put thy goods in order; some crying, some craving, some pitying some chearing: all like *Flesh flies*, helping to make thy sorrowes more sorrowfull. Now the Devils, who are come from hell to fetch away thy soule, begin to appeare to her, and wait, as soone as she comes forth to take her and carry her away. Stay shee would within, but that shee fees the body begin by degrees to die: and ready like a ruinous house to fall upon her head. Fearfull she is to come forth, because of those Hell-hounds which wait for her comming. O, shee that spent so many dayes and nights in vaine and idle pastimes, would now give the whole world, if shee had it, for one houres delay, that shee might have space to repent and reconcile her selfe unto God: But it cannot be, because her Body which joyned with her in the actions of sinne, is altogether now unfit to joyn with her in the exercise of Repentance: and

and Repentance must be of the whole man.

Now shee seeth that all her pleasures are gon, as if they had never bin : And that but onely torments remaine, which never shall have end of being. Who can sufficiently expresse her remorse for her sinnes past, her anguish for her present misery, and her terror for her torments to come.

In this extremity, shee lookes every where for help, and she finds her self every way helpleffe. Thus in her greaetst misery (desirous to hear the least word of comfort) she directs this or the like speech unto her Eyes : O eyes who in time past were so quick-sighted, can yee shie no comfort, nor any way how I might escape this dreadfull danger ? But the eyestrings are broken, they cannot see the candle that burneth before them, not discern whether it be day or night.

The Soule (finding no comfort in the Eyes) speakes to the Eares O Eares who were wont to recreate your

Prosopopæia.

your selves, with hearing new pleasant *discourses*, and Musicks sweetest *harmony* : can you heare any *newes* or *tidings* of the least comfort for mee ? The *Eares* are either so *deafe*, that they cannot heare *at all*, or the sense of *hearing* is growne so weake, that it cannot indure to heare his dearest friends to *speak*. And why should *those eares* heare any *tidings* of joy in *Death*, who could never abide to hear the glad *tydings* of the *Gospell* in his *life* ? The *Eare* can minister no *comfort*.

Then shee intimates her griefe unto the *Tongue*. O *Tongue*, who wast wont to *brag* it out with the *bravest*, where are now thy bigge and daring *words* ? now (in my greatest need) canst thou *speak* nothing in my *defence* ? Canst thou neither *daunt* these *Enemies* with *threatning words*, nor *intreat* them with *faire speeches* ? Alas, the *Tongue* two dayes ago *lay speechlesse* : it cannot in his greatest extremity, either *call* for a *little drink* or desire a *friend*.

friend to *take away* with his finger the *flegme*, that is ready to *choak him*.

Finding here no hope of helpe, she speaks unto the *Feete*. Where are ye, *O feet*, which sometime were so nimble in *running*? can you carry me nowhere out of this dangerous place? The *feet* are *stone-dead* already: If they bee not *stirred*; they cannot *stir*.

Then shee directs her speech unto her *hands*: *O hands*, who have beene so often approved for manhood, in *place* and *war*, and where-with I have so often defended my *selfe*, and offended my *foes*; never had I more need then now. *Death* looks me grim in the face, and kills mee: *Hellish fiends* waite about my bed to *devour* me: *Helpe now* or I perish for ever. Alas, the *hands* are so *weak* and do so *tremble* that they cannot reach to the *mouth* a *spoonful* of supping to relieve languishing nature.

The *wretched* soule seeing her *selfe* thus *desolate*, and altogether destitute of friends, help and comfort

The
dolefull
lamentati-
on of the
Repro-
bate soule
at point of
death.
2 Sam. 22.
5.

fort; and knowing that within an
houre shee must be in everlasting
paines, retires her selfe to the heart
(which of all members is *primum*
vivens, and *ultimum moriens*) from
whence shee makes this dolefull
lamentation with her self:

O miserable caitiffe that I am!
How doe the sorrowes of death com-
passe mee! How do the floods of Belial
make mee afraid! Now have, indeed,
the snares both of the first and
second death overtaken mee at once.
O how suddenly hath Death stolne
upon mee with insensible degrees!
Like the Sunne which the Eye per-
ceives not to move, though it be
most swift of motion. How doth
Death wreake on mee his spite
without pity! The God of mercy
hath utterly forsaken me: and the
Devell who knows no mercy, waits
for to take me. How often have
I been warned of this dolefull day,
by the faithfull Preachers of Gods
Word, and I made but a jest thereat?
What profit have I now of all my
pride, fine house, and brave apparell?

What's

What's become of the *sweet relish* of all my *delicious fare*? All the *worldly goods* which I so *carefully* gathered, would I now give for a good *Conscience*, which I so *carelessly* neglected. And what *joy* remains now of all my former *fleshy pleasure*, wherein I placed my *chiefe delight*? Those *foolish pleasures* were but *deceitfull dreames*, and now they are past like *vanishing soaddanes*; but to think of those *eternall paines*, which I must indure for those *short pleasures*, paines mee as *Hell* before I enter into *Hell*. Yet justly I *confesse*, as I have *deserved*, I am *serv'd*, that being made after *Gods Image*, a *reasonable soule*, able to *ludge* of mine own estate, and having *mercy* so often *offered*, and I *intreated* to receive it; I neglected *Gods Grace*, and preferred the *pleasures of Sinne*; before the religious care of *pleasing God*: lewdly spending my *short time* without considering what accounts I should make at my *last end*. And now *all the pleasures* of my *life* being put together,

coun-

countervayle not the least part of my present paine : My joyes were but momentany and gone before I could scarce enjoy them : my miseries are eternall, and never shall know end. O that I had spent the houres that I consumed in carding, dicing, playing, and other vile exercises, in reading the Scriptures, in bearing Sermons, in receiving the Communion, in weeping for my sins, in fasting, watching, praying, and in preparing my soule, that I might have now departed in the assured hope of everlasting salvation ! O that I were now to begin my life againe, how would I contemne the world, and the vanities thereof. How Religiously and purely would I lead my life ! How would I frequent the Church, and sanctifie the Lords Day ! If Satan should offer mee all the treasures, pleasures, and promotions of this World, he should never intice mee to forget these terrors of this last dreadfull houre. But, O corrupt carcasse, and stinking carrion ! How hath the Devill deluded

deluded us ? and how have we *ser-
ved* and *deceived* each other ? and
pulled *swift damnation* upon us
both ? Now is my case more mise-
rable than the *beast* that perisheth
in a ditch : For I must go to *answer*
before the *Judgement Seat* of the
righteous Judge of Heaven and
Earth ; where I shall have none to
speak for mee ; and *these wicked*
fiends who are privy to all my
evill deeds , will *accuse* mee , and I
cannot excuse my selfe. *My owne*
heart already condemnes mee , I must
needs therefore be *damned* before
his *Judgement-seat* : and from thence
be carried by these *infernall fiends* ,
into that *horrible* prison of endlesse
torments , and *utter darknesse* ,
where I shall *never* more see light ,
that *first* most *excellent* thing that
God made. I who gloried here-
tofore in being a *Libertine* , am now
inclosed in the very *clawes* of Sa-
tan : as the trembling *Partridge* is
within the griping *talents* of the
ravenous *Faulcon*. Where shall I
lodge to night ? And who shall be

my

my companion ? O borrow to
 thinke ! O grieve to consider ! O
 cursed bee the day wherein I was born,
 and let not the day wherein my mother
 bare me, bee blessed. Cursed be the
 man that shewed my Father, saying,
 A child is borne unto thee, and com-
 forted him. Cursed bee that man, be-
 cause bee flew mee not. O that my
 Adoother might have beene my grave,
 or her wombe a perpetuall concepti-
 on ! How is it that I came forth of
 the wombe, to indure these bellish sor-
 rowes ! and that my dayes should thus
 end with eternall shame ! Cursed be
 the day that I was first united to so
 lewed a body ! O that I had but so
 much favour, as that I might never
 see thee more ! Our parting is
 bitter and dolefull; but our meeting
 againe, to receive at that dreadfull
 day, the falsesse of our deserved
 vengeance, will be farre more ter-
 rible and intolerable. But what
 meane I thus (by too late lamen-
 tation) to seeke to prolong time ?
 My last houre is come : I heare
 the heart-strings break : This filthy
 House

House of clay falls on my head : here is neither *hope*, *helpe* nor *place* of any longer abiding. And must I needs be gon ? thou *filthy carcassee*, O *filthy carcassee*, with *fare ill*, *farewell*, I leave thee : And so all trembling shee commeth forth and forthwith is seized upon by *infernal fiends* who carry her with a *violence*, *terrrent similis*, to the bottomles Lake that burneth with *fire & brimstone* : Where shee is kept as a *prisoner* in *torments*, till the *generall judgement* of the great day.

The loathsome *carcassee* is afterwards laid in the *grave*. In which action for the most part, *the dead bury the dead*, that is, They who are dead in sinne, bury them who are dead for sin. And thus the godlesse and unregenerate *worldling*, who made *Earth* his *Paradise*, his *belly* his *God*, his *Lust* his *Law* : as in his life he sowed *vanity*, so he is now dead and reapeth *misery*. In his *prosperity* hee neglected to *serve God* : In his *adversity* God refuseth to *serve him*. And the *Devill*, whom he

Apo. 21. 8.
Jude 5. 6.
1 Pet. 3. 19

he long served, now at length payes him his wages. *Detestable* was his life, *damnable* his death. The *Devill* hath his soule; the grave hath his carcasse: in which *pit* of corruption den of death, and *dungeon* of sorrow let us leave the miserable *Cairiffe*, rotting with his mouth full of Earth, his belly full of wormes, and his carcasse full of stench; expecting a fearfull *Resurrection*, when it shall be reunited with the soule; that as they sinned together, so they may be eternally tormented together.

Thus far of the miseries of the soule and body in death, which is but *curshednesse in part*: now followes the *fulnesse of curshednesse*: which is the misery of the soule and body after death.

Meditations of the misery of a man after death, which is the fulnesse of curshednesse.

THe *fulnesse of curshednesse* (when it falls upon a creature, not able to beare the brunt thereof) *preſſeth*

presse him downe to that bottom-
 lesse deepe of the endlesse wrath
 of Almighty God: which is called
 the damnation of Hell. This fulnesse
 of curled helles either particular or
 generall. *Particular*, is that which in a
 lesse measure of fulnesse, lighteth
 upon the soule immediately as soon
 as she is separated from the body.
 For, in the very instant of dissoluti-
 on, she is in the sight and presence
 of GOD. For when she ceaseth to
 see with the Organ of fleshy eyes,
 she seeth after a spirituall manner,
 like Stephen, who saw the Glory of
 God, and Jesus standing at his right
 hand: or as a man, who being blind
 borne, and miraculously restored to
 his sight, should see the Sunne,
 which hee never saw before. And
 there by the testimony of her owne
 Conscience; Christ the righteous
 Judge, who knoweth all things,
 maketh her, by his Omnipresent
 Power, to understand the doome
 and Judgment that is due unto her
 sins, and what must be her eternall
 state,

Luk. 8. 18.
 & 10. 23.

b. Thel. 1.

10.

c. Mat. 23.

33.

d. Luke 16.

22. 23.

e. Rom. 19.

Jude Ver.

6. 7.

Acts 7. 5.

d Postquam
 anima de
 corpore est
 egressa, su-
 bito iudici-
 um Christi
 de salute
 cognoscit.
 Aug. l. 1. de
 anim. & e-
 jus orig. c. 4
 Hier. ep. ad
 Pamm. d.
 Anima
 damnata
 continuo
 invaditur
 a demoni-
 bus, qui cru-
 delissime e-
 a rapiunt
 ad infernum
 deducunt.
 Cyril. Alex.
 in Orat. de
 exit. anim.
 Mat. 34.
 & 23. 31.
 Luke. 12. 30.
 Luke. 16. 12
 1 Pet. 3. 10.
 Jude v. 7.
 Luk. 16. 14.
 Luk. 1. 31.

state. And in this manner standing
 in the *seats* of Heaven, not fit for
 her ~~work~~ *merit* to come into Hea-
 ven; she is said to stand before the
Throne of God. And so forth with
 shee is carried by the evill *Angels*,
 who came to fetch her with vic-
 lence into Hell, where she is kept
 as in a Prison in everlasting pains
 and *chaires*, ~~under~~ *under* ~~dark~~ *dark* ~~ness~~ *ness* ~~the~~ *the*
Judgement of the great day. But not
 in that extremity of torments which
 shee shall finally receive at the last
 day.

The generall fulnesse of *condem-*
nesse is in a *greater* measure of *ful-*
nesse which shall be inflicted upon
 both the *Soule* and *Body*; when
 (by the mighty power of Christ the
supreme Judge of Heaven & Earth)
 the one shall bee brought out of
 Hell, and the other out of the *grave*
 as *Prisoners*, to receive their dread-
 full doome, according to their e-
 vill *deeds*. How shall the Repro-
 bate, by the roaring of the *Sea*, the
 quaking of the *earth*, the trembling
 of the *Powers* of Heaven, and ter-

rours

roues of *Heavenly signes* be driven
at the worlds end, to their wits
end! Oh, what a wofull salutation
will there be, betwixt the damned
Soule and Body, at their re-uniting
at their terrible day!

O Sinke of *Sinne*, O lump of
Filthinesse (will the *Soule* say unto
her *Body*) how am I compelled to
re-enter into thee, not as into an
Habitation to rest, but as a *Prison*
to bee tormented together! How
doest thou appeare in my sight like
Jepthes Daughter, to my greater
torment! Would God thou hadst
perpetually rotted in the grave, that
I might never have seene thee a-
gain! How shall we be confounded
together, to heare before *God, An-
gels, and men*, laid open all those
secret sins, which we committed to-
gether! Have I lost *Heaven*, for the
love of such a sinking *carriage*? Art
thou the *flesh*, for whose pleasures
I have yeelded to commit so ma-
ny Fornications? O filthy *Belly*
how became I such a *fool* as to make
thee my *God*? How mad was I for

The dam-
ned soules
Apostro-
phe to the
body at
their se-
cond mee-
ting.

momentary joyes to incurre these torments of eternall paines ! Yee *Rockes and Mountaines*, why skip yet so like *Rammes*, *Psalme 144.4.* and will not fall upon mee, to hide me from the face of him, that comes to sit on yonder Throxe ; for the great day of his wrath is come, and who shall bee able to stand ? *Apoc. 6.16,17.* Why tremblest thou thus, O *Earth*, at the presence of the Lord, and wilt not open thy mouth, and swallow mee up ; as thou didest *Korah*, that I be seen no more ?

O *dummed furies* ! I would yee might without delay, teare mee in *piecs*, on condition that you would teare me unto *nothing* ! But whilest thou art thus in vaine bewailing thy misery, the *Angels* hale thee violently away from the brink of thy grave, to some place neer the Tribunal seat of *Christ* ; where being as a cursed Goat, separated to stand beneath on *Earth*, as on the *left hand* of the Judge : *Christ* shall rip up all the *benefits* hee bestowed on thee, and the *torments* hee suffered for

Mat. 13. 41

Mat. 14. 31

for thee, and all the good deeds which thou hast omitted, and all the ungratefull villanies which thou didst commit against him, and his holy Lawes.

Within thee thine owne conscience (more then a thousand witnesses) shall accuse thee: the Devils who tempted thee to all thy lewdnesses, shall on the one side tell thee with thy conscience against thee: and on the other side, shall stand the Holy Saints and Angels approving Christs Justice, and detesting so filthy a Creature. Behinde thee an hideous noise of innumerable fellow-damned Reprobates tarrying for thy company. Before thee all the world burning in flaming fire. Above thee, an irefull Iudge of deserved vengeance, ready to pronounce his sentence upon thee. Beneath thee, the fiery and sulphureous mouth of the bottomlesse pit; gaping to receive thee. In this wofull Estate, to hide thy selfe, will be impossible (for on that condition, thou wouldest i wish that the greatest

h Ansel. l.
Meditat.

2

i Apoc. 6.
16, 17.

Rock might fall upon thee: to appear will be intolerable, and yet thou must stand forth, to receive with other Reprobates this thy sentence; Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.

Bonavent.
posil. Dom.
3. post. Pent.
Serm. 2.

Depart from me] There is a separation from all joy and happinesse.

Ye cursed] There is a black and direfull Excommunication.

Into fire] There is the cruelty of paine.

Everlasting] There is the perpetuity of punishment.

Prepared for the devill and his angels.] Here are thy infernall tormenting, and tormented companions.

O terrible sentence! from which the condemned cannot escape; which being pronounced, cannot possibly be understood: against which a man cannot except, and from which a man can no where appeale. So that to the damned, nothing remains but hellish torments, which knowes neither ease of paine, nor end of

time.

App. 21. 8.

From the Judgement seat thou
must be thrust by Angels (together
with all the damned Devils and eu-
prelates) into the bottomlesse Lake
of utter darkenesse, that perpetually
burnes with fire & brimstone. Where-
unto, as thou shalt be thrust, there
shall be such weeping, wailing, and
howling, that the cry of the company of
Gord, Dathan, & Abiram, when the
earth swallowed them up; was no-
thing comparable to this howling:
nay, it will seeme into thee a Hell,
before thou goest into Hell, but to
heare it.

Into which bottomlesse Lake af-
ter that thou art once plunged, thou
shalt ever be falling downe, and never
meet a bottom: and in it, thou
shalt ever lament, and none shall pite-
soothe thee. Thou shalt alwaies weep
for paine of the fire, and yet gaspe
thy teeth for the extremity of cold:
thou shalt wepe to thinke that thy
miseries are past, comedie thou shalt
wepe to thinke that to repent is
to no purpose: thou shalt wepe
to thinke how for the shadowes

Bonavent.

of short pleasures, thou hast incurred these sorrows of eternall paines: thou shalt weepe, to see how that weeping it self can nothing prevaile: yea in weeping, thou shalt weep more teares, then there is water in the sea, for the water of the sea is finite, but the weeping of a Reprobate shall be infinite.

There thy lascivious eyes shall be afflicted with brights of gasty Spirits: thy lecherous deare shall be affrighted with hideous noise of howling Devils, and the gnashing teeth of damned Reprobates: thy drinke shall be droyed with noysome stench of Sulphur: thy delicate Taste shall be pained with intolletable hunger: thy drunken Throat shall be parched with unquenchable thirst: thy Minde shall be tormented to think how for the love of carnall pleasures, which perished ere they budded, thou dost foolishly lose Heavens joyes, and incurred Hellish paines, which last beyond eternitie. Thy conscience shall ever sting thee like an Adder, when

thou thinkest how often Christ by his Preachers offered thee remission of sins, and the Kingdome of Heaven freely unto thee, if thou wouldst but believe and repent; and how easily thou mightest have obtained mercy in those dayes; how neare thou wast many times to have repented, and yet didst suffer the Devil and the World, to keepe thee still in impenitency, and how the day of mercy is now past, and will never dawn againe,

How shall thy understanding be racked to consider, how for Momentany Riches, thou hast lost the eternall treasure; and changed Heavens felicity for Hells fury! where every part of thy body without intermission of paine, shall be continually tormented alike.

In these Hellish torments, thou shalt be for ever deprived of the Beneficall sight of God, wherein consists the Sovereign good, and life of the soule. Thou shalt never see light nor the least sight of joy, but lye in a perpetuall Prison of mis-
 E 5

Matth. 9.

darknesse: where shall be no order,
 but horror: no voice, but of blasphemers
 and howlers: no noise, but of
 ruiuers and tortured: no society, but
 of the Devil and his Angels, who
 being tormented themselves, shall
 have no other ease, but to wreake
 their fury in tormenting thee. Where
 shall be punishment without pittie;
 misery, without mercy; sorrow
 without succour; crying, without
 comfort; mischief, without mea-
 sure; torment, without ease; where
 the Worme dyeth not, and the fire is
 never quenched; where the wrath
 of God shall seaze upon the Soule
 and Body, as the flame of fire doth
 on the lump of Pitch or Brimstone.
 In which flame thou shalt ever be
 burning, and never consumed: e-
 ver dying, and never dead: ever
 roaring in the pangs of death,
 and never rid of those pangs, nor
 knowing end of thy paines. So that
 after thou hast endured them so
 many thousand years, as there are
 grasse on the earth, or sands on the
 Sea-shore, thou art no nearer to have
 an

an end of thy torments, than thou wait the first day that thou wait on into them; yea, so far are they from ending, that they are ever but beginning. But if after a thousand times so many thousand years, thy damned soule could but conceive a hope, that those her torments should have an end; this would be some comfort, to thinke that at length an end will come. But as oft as the *Minde* thinketh of this word *Never*, it is as *another Hell*, in the midst of Hell.

This thought shall force the damned to cry, *ouai, ouai*, as much as if they should say, *uui, uui*, O Lord not ever, not ever torment us thus. But their conscience shall answer them as an *Eccho*, *ai, ai*, ever, ever. Hence shall arise their dolefull *ouai, xoe* and *alas* for evermore.

This is that *second death*, the generall perfect fulnesse of all cursednesse and misery: which every damned Reprobate must suffer, so long as God and his *Saints* shall enjoy blisse and felicity in heaven for evermore.

Thus

Thus far of the misery of man in his state of corruption; unless that he be renewed by Grace in Christ.

Now follows the knowledge of Adams self, in respect of his state of regeneration by Christ.

Meditations of the state of a Christian reconciled to God in Christ.

NOW let us see, how happy a godly man is, in his state of renovation, being reconciled to God in Christ.

The godly man, whose corrupt nature is renewed by grace in Christ and become a new creature, is blessed in a three-fold respect: First, in his life. Secondly, in his death. Thirdly, after death.

1. His blessedness during this life, is but in part, and that consists in seven things.

1. Because he is conceived of the Spirit in the wombe of his Mother the Church: and is borne not

^a John 3.5

^b Gal. 4. 16

^c Ioh 1. 23,

of bloud, nor of the will of the flesh,
nor of the will of man, but of God who
in Christ is his Father: So that the
image of God his Father is renew-
ed in him every day more and
more.

2. Hee hath, for the merits of
Christ's sufferings, all his sinnes, ori-
ginall and actuall, with the guilt
and punishment belonging to them,
freely and fully forgiven unto
him. And all the righteousnessse of
Christ as freely and fully imputed
unto him: and so God is re-
conciled unto him: and approveth
him as righteous in his sight and
account.

3. He is freed from Satans bond-
age, and is made a brother of
CHRIST, a fellow member of his
heavenly Kingdome: and a spiri-
tuall King and Priest to offer up
spirituall sacrifices to God by Iesus
Christ.

4. God spareth him, as a man spareth
his own Son, that serveth him. And
this sparing consist.

d Gal. 4. 6, 7
2 Cor. 9. 8.
e Eph. 4. 2,
3. 13.
Col. 3. 10.

f Rom. 4. 8.
25.
Rom. 8. 1, 2
1 Pet. 2. 24
g Rom. 4. 5
19.
h 2 Cor. 5.
19.
i Rom. 8. 33
24.
k Act. 16. 18
Eph. 2. 2,
1 Ioh. 10. 17
Rom. 8. 20
m Ro. 8. 17.
n Apoc. 1. 6
o 1 Pet. 2. 5
Mal. 3. 17.

1. Not taking notice of every fault, but bearing with his infirmities; Exodus 34. Verse 6, 7. A loving Father will not cast his child out of doores in his sicknesse.
2. Not making his punishment when hee is chastened, as great as his deserts, Psalme 103. 10.
3. Chastening him moderately, when hee seeth that he will not by any other meanes be reclaimed; 2 Samuel 7. Verse 14. 15. 1 Cor. 11. Verse 32.
4. Graciously accepting his endeavours, notwithstanding the imperfection of his obedience; and so preferring the willingness of his minde, before the worthinesse of his worke, 2 Cor. 8. 12.
5. Turning the curses which he deserved, to crosses, and fatherly corrections; yea, all

all ^a things, all ^b calamities
of this life, ^c death it selfe :
d yea, his very sins unto his
good.

5. God gives him his *holy Spirit*,

1. ^e Sanctifieth him by degrees
throughout : ^f so that hee
doth more and more dye to
sin, and live to righteou-
nesse.

2. Assures him of his ^g adop-
tion, and that he is by Grace
the child of God.

3. Encourageth him to come
with ^h boldnesse and confi-
dence into the presence of
GOD.

4. Moveth him with out feare
to say unto him, *Abba Fa-
ther.*

5. Powreth in'o his heart the
gift of sanctified prayer.

6. Perswadeth him, that both
he and his prayers are ac-
cepted and heard of God
for Christ his Mediators
sake.

4 Rom 8.
28.

b Pls. 89.

31, 33.

Pl. 119, 71.

Heb. 12, 10

2 Cor. 12 7

61 Cor. 3.

21. & 15.

14, 55.

H. b. 2. 14,

15.

d Luk. 22.

31, 32.

Psal. 51-13

14.

Rom. 5. 20,

21.

e 1 Thes. 5.

23.

Rom. 8 5

10.

g Rom. 8.

16.

b Heb. 4. 16

Eph. 3. 13.

Gal. 4. 6

Rom 8: 15.

16,

Zach. 12. 12

Rom. 8. 16.

17.

Rom. 5. 1.
& 14. 17.
Rom. 5. 3.
& 14. 17.

4 Pl. 8. 5.

&c.

Heb. 2. 7, 8.

1 Cor. 5. 1

R. 14. 14.

1 Tim. 4. 2.

&c.

1 Cor. 9

19, 20.

1 Cor. 3.

22, 23.

Heb. 1. 7.

1 Cor. 3.

21.

1 M. 2. 5.

34.

1 Pet. 1. 4.

g A. 1. 25

7. Fills his with

1. Peace of conscience.
2. Joy in the Holy Ghost: in comparison whereof, all earthly joyes seeme vile and vaine unto him.

6. Hee hath a recovery of his sovereignty over the creatures, which he lost by Adams fall: and from thence free liberty of using all things which God hath not restrained, so that he may use them with a good conscience. For to all things in Heaven and Earth, hee hath a sure title in this life; and he shall have the Plenary and peaceable profession of them in the life to come. Hence it is that all Reprobates are but usurpers of all that they possesse, and have no place of their own, but hell.

7. He hath the assurance of Gods Fatherly care, and protection, day and night over him; which care consists in three things:

1. In

1. In providing all things necessary for his soule and body concerning this life, and that which is to come: so that hee shall be sure ever, either to have enough: or patience to be content with that hee hath.

Mat. 6. 32
2 Cor. 12.
14.
Psal. 23.
Pl. 34. 9. 10

2. In that God gives his Holy Angels as Ministers, a charge to attend upon him alwayes for his good; yea, in danger, to pitch their Tents about him for his safety: where ever hee be? Yea, GODS protection shall defend him as a cloud by day, and as a pillar of fire by night: and his providence shall hedge him from the power of the Devill.

Heb. 1. 14.
Psal. 34. 7.
Psa. 91. 11.
Isa. 4. 5.
Job 1. 10.

3. In that the Eyes of the Lord are upon him, and his Eares continually open, to see his state and to heare his complaint; and in his good time to deliver him out of all his troubles.

Psal. 14. 5.
Gen. 7. 1.
Pl. 34. 19

Thus

Thus far of the blessed estate of the godly, and Regenerate man in this life; Now of his blessed estate in death.

2. Meditations of the blessed estate of a regenerate man in his death.

WHEN God sends Death as his messenger, for the regenerate man, he meets him halfe the way to Heaven: for his conversion, and affection is there before him. Death is neither strange nor fearefull unto him. Not strange, because he died daily; not fearefull, because whilest he lived, hee was dead; and his life was in Christ in God. To die, unto him therefore, is nothing else in effect, but to rest from his labours in this world to go home to his Fathers house, unto the Citie of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the generall assembly and Church of the first borne, to God the Judge of all.

a Phil. 3. 10.

b Col. 3. 2.

c 1 Cor. 13. 1

d Col. 3. 3.

e Apoc. 14.

f 2 Co. 5. 6.

g Ioh. 14. 1

h Heb. 12. 22, &c.

all, and to the Spirits of just men
made perfect, and to J E S U S the
Mediator of the New Testament.
Whilst his Body is sick, his Mind is
sound: for, Godⁱ maketh all his bed
in his sicknesse, and strengthneth
him with faith and patience, upon
his bed of sorrow: And when hee
begins to enter into the way of all
the world, he giveth (like ⁱ Jacob,
Moses and Ioshua) to his children
and friends, godly exhortation and
counsels to serve the true God, to
worship him truly all the daies of
their life. His blessed Soule breath-
eth nothing but blessings, and such
speeches as savour a sanctified spirit.
As his outward man decayeth, so his
inward man increaseth, and wax-
eth stronger. When the speech of
his tounge faultereth, the sighs of
his heart speake louder unto God:
when the light of the Eyes falleth,
the Holy Ghost illuminates him in-
wardly with abundance of spiritu-
all light. His Soule feareth not,
but is bold to goe out of the Bodie,
and to dwell with her LORD. He
sigheth

i Ps. 41. 3.

k Gen. 49.

12 Cor. 5
8.

o Phil. 1. 23

p Pl. 42. 2.

q Apoc. 6. 10

r Apoc. 22.

10.

s Job. 14. 5

t Pl. 31. 5.

u Luk 2. 29

Pl. 37. 37.

Isa. 57. 2.

x Pl. 31. 5.

sigheth out with Paul, o Cupis dissolved, I desire to be dissolved and to be with CHRIST. And with David As the Hart panteth after the water brookes, so panteth my soule after thee O GOD. My soule thirsteth for GOD, for the living GOD; when shall I come and appeare before GOD He prayeth with the Saints, q How long O LORD which art holy and true? Come LORD JESUS come quickly. And when the appointed time of his dissolution is come, knowing that he goeth to his Father and Redeemer in the peace of a good conscience, and the assured perswasion of the forgiveness of all his sinnes, in the blood of the Lambe, he sings with blessed old Simeon his Nunc dimittis: Lord, now lettest thou thy Servant depart in peace. &c. And surrenders up his Soule, as it were with his owne hands, into the hands of his Heavenly Father, saying with David: * Into thy hands, O Father, I commend my soule, for thou hast redeemed me, O Lord thou God of truth. And saying with Stephen

Stephen, Lord Jesu receive my spirit;
Hee no sooner yeelds up his Sacred
Ghost, but immediately the 2 Ho-
ly Angels, who attended upon him
from his Birth, unto his Death:
a carry and accompany his Soule
into Heaven, as they did the Soule
of Lazarus into Abrahams bosome,
b which is the Kingdome of Hea-
ven, whither onely good Angels
and good Workes doe accompany
the Soule: the one to deliver their
c charge; the other to receive their
d reward.

The Body in convenient time,
as the sanctified e Temple of the
HOLY GHOST, the f Members
of CHRIST, nourished by his
Body, the g price of the bloud of the
Sunne of GOD, is by his fellow-
brethren reverently laid to h sleepe
in his grave, as in the bed of Christ:
in an assured hope to i awake in
the Resurrection of the Just, at the
last day to be partaker with the
soule, of life and glory everlasting.
And in this respect not onely the
soules, but the very bodies of the
faithfull

Acts 7.59.
2 Mat. 18.10
Acts 12.15
& 27. 23.
a Lu. 16.22
b Mat. 8.11
Luk. 3.2. 18
Act, 15. 10
11.
Eph. 1. 10.
Heb. 11. 9.
10. 16 & 12
22, 23.
Luke 19.9.
& 9. 31.
c Pl 91. 11.
Heb 1. 14.
4. Apoc. 14
13 & 12. 12
e 1 Cor. 15
f 1 Cor. 6. 15
Mat. 26. 20
g 1 Cor. 6.
20.
i Per. 1. 19.
h 1 Thess. 4.
14.
Act. 7. 6 & 8. 3
i Dan. 12. 2
1 Ioh. 5. 28,
29.
Lu 14. 14.
1 Thess. 4.
16, 17,
Apo. 14. 13

faithfull also are termed *blessed*.

Thus farre the *blessednesse* of the soule and body of the regenerate man *in death*. Now let us see the *blessednesse* of his soule and body *after death*.

3. *Meditations of the blessed estate of the regenerate man after death.*

THis state hath three degrees.

1. From the Day of Death, to the *Resurrection*.

2. From the *Resurrection*, to the pronouncing of the *Sentence*.

3. After the *Sentence*, which lasts eternally.

As soone as ever the regenerate man hath yeelded up his Soule unto Christ, the holy *Angels* take her into their custody, and immediately a carry her into *Heaven*; and there present her ^b before Christ, where shee is crowned with a ^c Crowne of righteousness and glory; not which shee hath deserved by her good *workes*, but which God hath promised

^a Luke, 16
22.

^b Heb. 1. 14
& 12. 24.

^c Tim. 4. 8

Apoc. 2. 10

1 Pet. 5.



mised of his free goodnes to all those who of love, have in this life unfai-
nedly served him, and sought his
glory.

Oh, what joy will it be to thy
Soule! which was wont to see but
misery and sinners, now to behold
the face of the God of Glory? Yea,
to see Christ welcomning thee, as
soone as thou art presented before
him by the holy Angels, with an
Euge bone serve! wel done, and wel-
come good and faithfull servant, &c.
enter into thy Masters joy. And
what joy will this bee, to behold
thousand thousands of Cherubims,
Seraphims, Angels, Thrones, Do-
minions, Principalities, Powers? All
the holy Patriarches, Priests, Pro-
phets, Apostles, Martyrs, Profes-
sors, and all the souls of thy friends,
Parents, Husbands, Wives, Children
and the rest of Gods Saints, who de-
parted before thee in the true Faith
of Christ, standing before Gods
Throne in blisse and glory? If the
Queen of Sheba, beholding the glory
and attendance given to Salomon, as
it

Col. 1.6,
Eph. 1.2.

1 King. 10

it were, ravished therewith, brake out and said; *Happy are thy men, happy are these thy servants: which stand ever before thee, and heare thy wisdom*: How shall thy soule be ravished to see her selfe by grace admitted to stand with this glorious Company? to behold the blessed Face of *Christ*, and to heare all the *treasures* of his Divine wisdom!

Luke 15.

How shalt thou rejoyce to see so many thousand thousands welcomming thee into their Heavenly Society! for as they all rejoyced at thy conversion; so will they now be much more joyfull to behold thy

2 Tim. 4.8

Coronation: and to see thee receive thy *Crowne*, which was laid up for thee against thy coming. For there the *Crowne* of *Martyrdome* shall be put on the head of a *Martyr*, who for *Christs* Gospels sake indured torments: the *Crowne* of *Virginity* on the head of a *Virgin*, which subdued *Concupiscence*, the *Crowne* of *Piety* and *chastity* on the head of them, who sincerely professed *Christ*, and kept their *Wedlock bed*

undefiled

and filed it in *Crowne of Good works* on the good *Almes givers*: head, who liberally relieved the poore; the *Crowne of incorruptible glory* on the head of those Pastors, who by their preaching and good example, have converted soules from the corruption of sin, to glorifie God in holiness of life. Who can sufficiently expresse the rejoycing of this Heavenly company, to see thee thus adorned with glory arrayed with the shining Robe of righteousness, and to behold the *Palmz of Victory* put into thy hand? Oh, what gratulation will there be, that thou hast escaped all the miseries of the World, the snares of the Devill, the pines of Hell, & obtained with them thy eternall rest and happiness? for there every one joyes as much in anothers happiness, as in his own, because he shall see him as much loved of God, as himselfe. Yea, they have as many distinct joyes, as they have companions of their joy. And in this joyfull and blessed state, the Soule reiteth with

Apoc. 7. 9.

F

Christ

Apoc. 7. 9.

Christ in Heaven till the Resurrection : when as the *number* of her fellow-servants and Brethren bee fulfilled, which the Lord termeth but a *little season*.

The *second degree* of mans blessednesse after death, is from the *Resurrection* to the pronouncing of the finall *Sentence*. For at the last day,

2 Pet. 3.
10, 12, 13.
1 Cor. 15,
52.

1 Thes. 4.
Job 5. 28,
Ezek. 37.

Rom. 8. 11
Rom. 5. 17.
1 Cor. 16.
13.

Phil. 3. 10,
11.
1 Thes. 4.
4.

1. The *Elementary Heavens*, Earth, and all things therein, shall be *dissolved*, and *purified with fire*.

2. At the *sound* of the last *Trumpet*, or *voice of Christ*, the *Archangel*, the *very same bodies*, which the *Elect* had *before* (though turned to dust and earth) shall arise againe. And in the same *instant*, every mans *Soule* shall reenter into his *owne body* by *vertue* of the *Resurrection of Christ*, their head : and be made alive, and rise out of their *graves*, as if they did but *awake* out of their *beds*. And howsoever *Tyrants* bemangled their bodies in *pieces*, or consumed them

them to *ashes* : yet shall the *Elect* finde it true at that day, that *not an haire of their head is perished.*

3. They shall come forth out of their *graves*, like so many *Josephs* out of *Prison*; or *Daniels* out of the *Lions Dens*; or *Jonahs* out of the *Whales Bellie.*

4. All the bodies of the *Elect* being thus made *alive* shall arise in that *perfection of nature*, whereunto they should have attained by their *naturall temperament*, if no *impediment* had hindered: and in that *vigor of age* that a perfect man is at, about three and thirty yceres old each in their *proper sex*. Whereunto *Divines* thinke the *Apostle* alludeth, when he saith till wee all come unto a perfect man, unto the measure of the age (or stature) of the fulnesse of *Christ*. Whatsoever *imperfection* was before in the body, (as *blindnesse*, *lamenesse*, *crookednesse*) shall then be done away. *Jacob* shall not *halt*, nor *Isaac* be *blind*, nor *Leah* be *ewe-eyed*, nor *M. phibosheth* be *lame* : for if *David* would not have

Mat. 19. 30.

Dan. 4. 11.

1 The. 4. 14.

par est possi-

tas De ad in-

stituend. &

rest. suendas

homines.

Athenagor.

IIa 05. 10.

* Turtul de

Resurrect. c. 6

H. ec. Epi. 17.

& 61. Aug.

l. 12. de Civ.

Dei, c. 17 &

omnes Theo-

logi in 4. sent.

dist. 1. 44.

g Eph. 4. 13

ita commun-

ter credunt

Theologi in 4

Sent. dist. 41.

Vide Aug. de

Civ. Dei. lib

22 c. 15. &

16.

Pf. 105. 37.
Psa. 35. 6,

the *blind* and *lame* to come into his house; much lesse will Christ have *blindnesse* and *lamenesse* to dwell in his Heavenly Habitation. Christ made all the *Blind* to see the *Dumb* to speak, the *Deafe* to heare, the *Lame* to walke, &c. that came to him, to seeke his grace on earth: much more will he heale all their *imperfections*, whom he will admit to his glory in Heaven. Among these Tribes, there is not one feeble: but the lame man shall leape as an Hart, and the dumbe mans tongue shall sing. And it is very probable, that seeing God created our first Parents, not Infants, or Old men but of a perfect age, or stature; the ἀνάπλασις, or new creation from death, shall every way be more perfect than the πλάσις, or first frame of man, from which he fell into the state of the dead. Neither is it like, that Infancy, being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

5. The bodies of the Elect being thus raised, shall have foure most excel-

excellent and supernaturall *qualities*: For,

1. They shall be raised in *power*, whereby they shall for ever be freed from all *wants*, and *weaknesses*, and enabled to continue without the use of *meat, drinke, sleepe*, and other former helps.

1 Cor. 15.
43.

2. In *interruption*, whereby they shall never be *subject* to any manner of *imperfections, blemish, sicknesses, or death*.

1 Cor. 15.
41,
11a. 65. 20.
Aug. Ench.
b. 90.
Mat. 13. 43
Dan 2. 13.
Luke 9. 31,
Zac. 9. 10.

3. In *Glory*, whereby their *bodies* shall shine as bright as the *Sunne in the firmament*; & which being made *transparent*, their *soules* shall shine through, far more *glorious* than their *bodies*. Three *glimpses* of which *glory* was seene: First, in *Moses face*: Secondly, in the *transfiguration*: Thirdly, in *Stephens countenance*. Three *instances* and *assurances* of the *glorification* of our *bodies*, at that

1 Thess. 4.
17.

Ex 34. 27,
Mat. 17.
Act. 6. 15

2 Sam. 18.

4.

Heb. 6. 4.

*ubi uolet
spiritus, ibi
erit et cor-
pus. Aug.
Mat. 14. 28*

that glorious day. Then shall David lay aside his Shep-
beards weed, and put on the
robe of the Kings Sonne Je-
sus, not Ionathans. Then eve-
ry true Mordecai (who
mourned under the Sack-
cloth of this corrupt flesh,)
shall be arrayed with the
Kings royall apparell, and
have the Crowne royall set
upon his head, that all the
world may see how it shall
be done to him whom the King
of Kings delighteth to honour.
If now the rising of one Sun
makes the morning so glo-
rious ; how glorious shall
that day bee, when innume-
rable millions of millions of
bodies of Saints and Angels
shall appeare more glorious
than the brightnesse of the
Sun ! the body of Christ in
glory surpassing all.

4. In Agilitie, whereby
our bodies shall be able to
ascend, and meet the Lord
at

at his glorious coming in the
ayre, as Eagles flying unto
their blessed carcasse. To this
agility of the Saints glori-
ous bodies, the Prophet al-
ludes, saying; They shall
renew their strength: they
shall mount up with wings as
Eagles: they shall run, and not
be weary, they shall walke, and
not faint. And to this state
may that saying of Wisdom
be referred: In the time of
their vision they shall shine,
and run to and fro, as sparks
among the stubble.

And in respect of these
four qualities, Paul calleth
the raised bodies of the E-
lect, Spirituall; for they shall
be spirituall in qualities, but
the same still in substance.

And howsoever sin and corrupti-
on make a man in this state of mor-
tality lower than Angels; yet surely
when God shall thus crown him
with glory and honour, I cannot
see, how Man shall be any thing

11i. 40. 31.
Wisd. 3. 7.
1 Cor. 15.
46.

Spiritualia
post reuer-
entiam car-
nis non
quid corpora
essent, sed
quia spi-
ritu vivifi-
cantur. Aug. li.
13. de civic.
Dei. cap.
22.
Plal. 8. 3.

Phil. 3. 21.

Heb. 2. 16.

Heb. 1. 14.

Psal. 97. 1.

Iude v. 6.

2 Pet. 2. 4.

8

* 2 Pet. 3. 10

11, 12.

inferiour to Angels. For are they *Spirits*? So is *Man* also in respect of his *Soule*; yea, more than this, they shall have also a spiritual body, *fashioned like unto the glorious body of the Lord Jesus Christ*; in whom mans *nature* is exalted by a *personal union*, into the *glory of the God-head*; and individuall society of the blessed *Trinity*: An honour which he never vouchsafed *Angels*. And in this respect man hath a prerogative above them. Nay, they are but *spirits* appointed to be *Ministers* unto the *Elect*: and as many of them, who at the first disdained this office, and would not keepe their first standing; were for their pride hurled into hell. This lesseneth not the *dignity of Angels*, but extols the greatnesse of Gods love to *Mankind*.

But as for all the *Elect*, who at that second and sudden coming of Christ, shall be found *quick and living*: The * fire that shall burn up the corruption of the world, and the works therein, shall in a

a name. 2

^a moment, in the twinkling of an eye, overtake them as it ^b findes them, either grinding in the mill of provision, or walking in the fields of pleasure, or lying in the bed of ease; and so (burning up their drosse and corruption,) of mortall, make them immortall bodies: and this change shall be unto them in stead of death.

Then shall the Soule with joyfulness greet her body, saying: Oh well met againe, my deare sister. How sweet is thy voyce! how comely is thy countenance, having lien hid so long in the clifts of the rocks, and in the secret places of the grave! thou art indeed an habitation fit, not only for me to dwell in, but such as the Holy Ghost thinks meet to reside in, as his Temple for ever. The Winter of our affliction is now past: the storme of our misery is blown over and gone. The Bodies of our Elect Brethren appeare more glorious than the Lilly-flowers on the earth: the time of singing Hallelujah is come, and the voyce of the trumpet is heard in

^a Luk. 17
31.
^b 1 Cor. 15
51.

The elect
soules Apo-
strophe to
her body &
her first
meeting in
the resur-
rection.
Can. 2. 14

the Land. Thou hast beene my Yoke-fellow in the Lords labours, and *compani* in persecutions and wrongs, for Christ and his Gospels sake; now shall we enter together into our *Misters* joy. As thou hast borne with me the Crosse: so shalt thou now *weare* with me the Crowne. As thou hast with me sowed plenteously in teares, so shalt thou reape with me abundantly in joy. O blessed, aye blessed be that God! who (when yonder reprobates spent their whole time in Pride, fleshy lusts, eating, drinking, and profane vanities) gave us grace to joyn together in watching fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the holy Communion, relieving the Poore; exercising (in all humility) the works of Piety to God, and walking conscionably in the duties of our calling, towards men. Thou shalt anon hear no mention of thy sins. for they are remitted and covered; but every good worke, which thou hast done for the Lords sake, shall

shall be rehearſed, and rewarded.

Cheere up thy heart, for thy Judge is *fleſh of thy fleſh and bone of thy bone*. Lift up thy head, behold, theſe glorious *Angels*, like ſo many *Gabriels* flying towards us, to tell us, *that the day of our Redemption is come*, & to convey us in the clouds, to meet our Redeemer in the Aire. Lo, they are at hand: *Arise therefore my Dove, my Love, my faire one, and come away*. And ſo like *Roes*, or young *Harts* they run with *Aniels* towards *Chriſt*, over the trembling mountaines of *Bether*.

6, Both quick and dead being thus revived and glorified, ſhall forthwith (by the *Ministry of God, holy Angels*) be gathered from all the quarters and parts of the world, and caught up together in the Clouds, to meet the Lord in the Aire, and ſo ſhall come with him, as a part of his glorious traine, to judge the Reprobates and evill *Angels*. The twelve *Apoſtles* ſhall ſit upon twelve *Thrones* (next *Chriſt*) to judge the 12. Tribes, who reſuſed to heare the

Dan. 9. 21.
&c.

Luke 21.
28.

Can. 2. 1, 3
Vciſ. 17.

Luk. 17. 34,
35, 36.

1 Theſ. 4. 17

1 Cor. 6. 3.

1 Cor. 6. 2,
3.

Apoc. 22.
12.

Rom. 26. 2,
2 Cor. 9. 6.
Job. 14. 1.

1 Thes. 4.
17.

Jo. 1. 3. 1, 2.
&c.
Ve. 6. 1. 12
2 Chro. 20
29.

the Gospel preached by their Ministry,) And all the *Saints* (in *honour* and *order*) shall stand, next unto them, as *Judges* also, to judge the *evill angels* and *earthly minded men*. And as every of them received *grace* in this life, to be more *zealous* of his *glory*, and more *faithfull* in his *service*, than others: so shall their *glory* and *reward* be greater than others in that day.

The place whither they shall be gathered unto *Christ*, and where *Christ* shall sit in judgement, shall be in the *Aire*, over the valley of *Jehosaphat*, by Mount *Olivet*, near unto *Ierusalem*, Eastward from the *Temple*, as it is probable for foure reasons.

1. Because the holy *Scripture* scemes to intimate so much in plain words. *I will gather all Nations into the valley of Jehosaphat, and plead with them there. Cause thy mighty One to come downe, O Lord: let the Heathen be weakned, and come up to the valley of Jehosaphat; for there will I sit to Judge all the Heathen round*

round about. *Iehosaphat* signifieth the Lord will judge. And this valley was so called, from the great victory which the Lord gave **Iehosaphat*, and his people over the *Ammonites*, *Moabites*, and inhabitants of *Mount Seir*. Which victory was a Type of the *finall victory*, which *Christ*, the supreme *Iudge* shall give his *Elect* over all their enemies in *that place*, at the last day, as all the *Ierres* interpret it. See *Zach. 14. 4, 5*, *Psal. 59. 1, 2. &c.* all agreeing, that the place shall be *thereabouts*.

2. Because that as *Christ* was *thereabouts* crucified, and put to open shame; so over that place his glorious Throne should be erected in the *Aire*, when he shall appear in *Iudgement*, to manifest his *Majesty* and *glory*. For it is meet that *Christ* should in *that place* judge the World with righteous judgement, where he himselfe was *unjustly* judged and condemned.

3. Because, that seeing the *Angels* shall be sent to gather together the elect from the *four winds*, from one

* Neere this valley was Mount *Moriah*, where *Abraham* sacrificed *Isa. 2c. Gen. 22.* *Jacob* saw *Angels* ascending and descending on a ladder, *Gen. 28.* the *Angell* put up his sword and fire from heaven burnt the sacrifice in *Araunahs* floor, *2 Sam. 24.* *Solomon* builded the *Temple*, *2 Chro 3. 1.* *Christ* preached the *Gospel*, suffered his passion, and entred into his glory, *Carth. in Gen. 28.*

* The Sea beyond Jordan towards Tyros, cutteth the middelt of the World, And Ezech. saith of Jerusalem, *In medio gentium posui eam* That is, as from a centre, the Law should be published to all Nations, and these all Nations shall be judged according to the Law.
 Rom. 1. 12.
 Acts 1. 11.
 Richardus de villa nova.
 Thom. in 1. Sent. Dist. 47. 48.
 Mat. 15. 31.
 Jude v. 14.
 Apoc. 20. 11, 12.

one end of Heaven to the other; It is most probable, that the place whither they shall be gathered to, shall be near Jerusalem, and the Valley of *Ibnsaphat*: which * *Cosmographers* describe to be in the midst of the superficies of the earth; if the *termini a quibus*, be the foure parts of the World, the *terminus ad quem*, must be about the Centre.

4. Because the *Angels* told the Disciples, that as they saw Christ ascend from Mount Olivet, which is over the Valley of *Jebosaphar*, so he shall in like manner come down from Heaven. This is the opinion of *Aquinas*, and all the Schoolemen, except *Lombard* and *Alexander Hales*.

5. Lastly, when Christ is set in his glorious Throne, and all the many thousands of his Saints and Angels, shining more bright than so many Suns in glory, sitting about him: and the body of Christ in glory and brightnesse surpassing them all: The Reprobates being separate, and remaining beneath upon the

the earth, (for the right hand signifieth a *blessed*, the left hand a *curst* Estate.) *Christ* will first pronounce the sentence of *absolution*, and blisse upon the *Elect*; First, because he will thereby *increase* the *griefe* of the *Reprobate* that shall heare it. Secondly, to shew himselfe more prone to *Mercy* than to *Judgement*. And thus from his *Throne* of *Majesty* in the *Aire*, he shall (in the sight and hearing of all the world) pronounce unto his *Elect*, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world, &c.*

Come ye] Here is our blessed union with *Christ*, and by *him*, with the whole *Trinity*.

Bless'd] Here is is our *absolution* from all *sin*s, and our *plenary* endowments with all *grace* and *happiness*.

Of my Father] Here is the *Author*, from whom, by *Christ* proceeds our *felicity*.

Inherit] Here is our *Adoption*.

Mat. 19. 28
Hilar. in
Cant. 2. 1.
Anselm. in
Mat. c. 25.
Psa. 145. 9.
Isa. 28. 21.
*ad pœnas
tardus Deus
est, ad præ-
mia velox.*

Mat. 25. 34

The Kingdom] Behold our Birth-right in possession.

Prepared, See Gods Fatherly care for his chosen.

From the foundation of the world] O the free, eternall, unchangeable Election of God!

How much are those soules bound to love God, who of his meere good will and pleasure, chose and loved them, before they had done either good or evil.

Rom. 9. 3.

For, I was hungry, &c.] O the Goodnesse of Christ, who takes notice of all the good workes of his Children, to reward them! How great is his love to poore Christians, who takes every work of mercy done to *them* for his sake as if it had been done to himselfe! Come ye to me, in whom ye have believed, before ye sin me: and whom yee have loved and fought for with so much devotion, and through so many tribulations; Come now, from labour, to rest; from disgrace to glory: from the jawes of Death, to the joyes of eternall Life. For my sake
ye

Joh. 10. 29,

1 Pet. 1. 8,

ye have been *railed*, upon, *reviled*, and *cursed*. But *now* it shall appeare to all those *cursed Esau's*, that you are the true *Jacobs*, that shall receive your *Heavenly Fathers blessing*: and *blessed* shall you be. Your *Fathers*, *Mothers*, and *nearest kindred* forsooke, and cast you off, for my *Truibs sake*, which you maintained: but now my *Father* will be unto you a *Father*, and you shall be his *Sons* and *Daughters* for ever. You were cast out of your *lands* and *livings*, and forsook all for my sake and the *Gospels*. But that it may appeare that you have not *lost* your *gain*, but *gained* by your *losse*: in stead of an *Earthly inheritance* and *possessions*, you shall *possesse* with me the *inheritance* of my *Heavenly Kingdom*: where you shall be for *love*, *Sonnes*; for *birth-right*, *Heires*; for *dignity*, *Kings*; for *holinesse*, *Priests*; and you may be bold to enter into the *possession* thereof *now*, because my *Father* *prepared* and *kept* it for you, ever since the *first foundation* of the *world was laid*.

Mat. 5. 11,

Psal. 7. 10
Mat. 19. 29

Ioh. 10. 17.
2 Cor. 6. 18

Imme-

2 Tim. 4. 8

1 Pet. 5. 4,

Apoc. 4. 5.

Apoc. 4. 10.

Immediately after this sentence of *absolution* and *benediction*, every one receiveth his *Crown*, which *Christ the Righteous Judge* puts upon their heads, as the reward which he hath promised of his *grace* and *mercy*, unto the *Faith* and good *workes* of all them that loved that *his* appearing. Then every one taking his *Crown* from his *Head*, shall lay it down (as it were) at the *feet* of *Christ*; And prostrating themselves, shall with one *heart* and *voyce*, in an *Heavenly* sort and comfort, say: *Praise, and honour, and Glory, and Power, and Thanks be unto thee, O blessed Lambe, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and Nation, and hast made us unto our God, Kings and Priests, to reigne with thee in thy Kingdom for evermore, Amen.*

1 Cor. 6. 1,

2, &c.

Mat. 13. 13

Then shall they sit in their *Thrones* and *Order*, as *Judges* of the *Reprobates*, and *evill Angels*: by *approving*, and *giving testimony* to the
right

righteous sentence and judgement
of Christ the supreme Judge.

After the pronouncing of the
Reprobates sentence of condemna-
tion, Christ will performe two so-
lemne Actions.

1. The presenting of all the Elect
unto his Father. Behold, O righteous
Father, those are they whom thou ga-
vest me. I have kept them, and none
of them is lost. I gave them thy word,
and they beleaved it, and the World
hated them, because they were not of
the World, even as I was not of the
World. And now, Father, I will that
those whom thou hast given mee, bee
with mee where I am; that they may
behold my glory, which thou hast given
mee; and that I may be in them, and
thou in mee, that they may bee made
perfect in one: that the world may
know that thou hast sent mee, and that
thou hast loved them, as thou hast loved
me.

Ioh. 17. 12
14. 23. 24.

Ioh. 12. 16.

2. Christ shall deliver up the
Kingdom to God, even the Father,
that is, shall cease to execute his
office of Mediatorship; wherby as he
is

I Cor. 15.
24.

is King, Priest Prophet, and *supreme Head* of the Church, he suppressed his enemies, and ruled his faithful people by his Spirit, Word, and Sacraments. So that this Kingdom of grace over his Church in this world ceasing; he shall rule immediately as he is God, equall with the Father, and the Holy Ghost, in his Kingdom of glory for evermore. Not that the dignity of his Manhood shall be any thing diminished: but that the glory of his God-head shall be more manifested: so that as he is God, he shall from thenceforth in all fulnesse, without all externall meanes, rule all in all.

From this Tribunall seat, Christ shall arise, and with all his glorious Company: of Elect Angels and Saints, he shall go up triumphantly in order and array, unto the heaven of Heavens, with such an heavenly noise and Musick, that now may that song of David be truly verified: *God is gone up with a triumph, The Lord with the sound of the trumpets Sing praises to God, sing praises,*
sing

Pla. 47. 5. 9

sing praises unto our King, sing praises: for God is the King of all the earth, he is greatly to be exalted. And that Marriage-song of Iohn; Let us be glad and rejoyce, and give honour to him; for the Marriage of the Lambe is come, and his Wife hath made herself ready. Allelujab; for the Lord God omnipotent reigneth.

Ver. 7.

Ver. 8.

The third and last degree of the blessed estate of a Regenerated Man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the blessed estate of a Regenerate man in Heaven after he hath received his sentence of Absolution, before the Tribunal seat of Christ, at the last day of Iudgement,

Here my Meditation dazeleth, and my pen falleth out of my hand; the one being not able to conceive, nor the other to describe, that most excellent blisse, and eternall weight of glory (whereof all the afflictions

2 Cor. 4. 17

Rom. 8. 18

Rom 8.17

afflictions of this present life are not worthy) which all the Elect shall with the blessed Trinitie enjoy, from that time that they shall bee received with Christ as joynt heires, into that everlasting Kingdome of joy.

Notwithstanding, we may take a scantling thereof, thus.

The holy Scriptures set forth (to our capacitie) the glory of our eternall and heavenly life after death, in foure respects:

1. Of the Place.
2. Of the Object.
3. Of the Prerogatives of the Elect there.
4. Of the Effects of those Prerogatives.

1. Of the place.

a 1 King.
8.
b 2 Cor.
12.24.

THe place is the ^a Heaven of Heavens, or the ^b third Heaven called Paradise: whither Christ (in his humane nature) ascended ^cfarre above all visible heavens. The Bridegroomes Chamber, which by the firmament,

manent, as by an azured curtaine
spangled with glittering *starres*,
and glorious *Plantes*, is hid, that
wee cannot behold it with these
corruptible eyes of *Flesh*. The *Holy*
Ghost (framing himselfe to our
weakenesse) describes the glory of
that place, (which no man can esti-
mate) by such things as are most
precious in the estimation of man.
And therefore likeneth it to a great
and a holy City, named the *Hea-*
venly Jerusalem. Where only *God* and
his people, (*who are saved and writ-*
ten in the Lambes Booke) doe inha-
bit: all built of pure gold, like unto
cleare glasse or *Chrysell*: the wals of
Jasper stone: the foundations of the
wals, with twelve manner of precious
stones, having twelve gates; each
built of one *pearle*: three gates to-
wards each of the foure corners of
the *World*: and at each gate an *An-*
gell, (as so many *Porters*) that no
uncleane thing should enter into it.
It is foure square, therefore perfect;
the length, the breadth, and height
of it are equall, 12000 furlongs
every

Pal. 19. 5.
Mat. 25. 10

Apo. 21. 3,
&c.
V. 24, & 27

Verf. 18,
Verf. 11,
Ver. 19. 20.

Ver. 21.
Ver. 13.
V. 12.

Ver. 27,

Ver. 16.

Apoc. II.
1, 2.

every way : therefore glorious and spacious : Through the midst of her streets ever runneth the pure River of the water of Life, as cleare as Crystal ; therefore wholesome. And of either side the River, is the Tree of Life, ever growing : which beareth twelve manner of fruits, and gives fruit every moneth : therefore fruitfull. And the leases of the Tree is health to the Nations ; therefore healthy. There is therefore no place so glorious by creation, so glorious with delectation, so rich in possession, so comfortable for habitation. For there the King is Christ : the Law is love : the honour, verity : the peace, felicity : the life, eternity. There is light without darknesse ; mirth without sadnesse ; health without sicknesse : wealth without want ; credit without disgrace ; beauty without blemish ; ease without labour : riches without rust ; blessednesse without misery, and consolation that never knowes end. How truly may we cry out, (with David) of this

this City, *Glorious things are spoken of thee, O thou city of God,* and yet all these things are spoken but according to the weaknesse of our capacity. For Heaven exceedeth all this in glory, so farre, as that no tongue is able to expresse, nor heart of man to conceive the glory thereof, as witnesseth S. Paul, who was in it, and saw it. O let us not then dote so much upon these wooden cottages, and houses of moulding clay, which are but tents of ungodlinesse and habitations of sinners: but let us looke rather, and long for this Heavenly Citie, whose builder and maker is God: which bee (*who is not ashamed to bee called our God*) hath prepared for us.

Psal. 87. 3

2 Cor. 12. 4

1 Cor. 2. 5

Heb. 11. 10

Heb. 11. 6

2. Of the Object.

THe blissefull and glorious object of all intellectuall and reasonable creatures in Heaven is the God-head, in Trinitie of Persons: without which, there is neither joy, nor felicitie: but the very sal-

G

nesse

nesse of joy consisteth in enjoying the same.

This Object wee shall enjoy two waies.

1 By a *beatificall vision* of God.

2. By possessing an *immediate communion* with this divine nature.

The ** beatificall vision* of God is that onely, that can content the infinite minde of man. ** For every thing* tendeth to his center. God is the center of the soule : therefore (like *Noahs Dove*) shee cannot rest, nor joy, till shee returne and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his minde, unlesse hee might see the face of God. Therefore the whole Church prayeth so earnestly : God bee mercifull unto us, and cause his face to shine upon us. When *Paul* once had seene this blessed sight, hee (ever after) counted all the riches, and glory of the world (in respect of it) to be but *dung* : and all his life after was but sighing out *cupio dissolvi* (I desire to bee dissolved, and

** Visio Dei
beatifica so-
la est sum-
mum bonum
nostrum.*

*Aug. lib. de
Trin. c. 13.*

** Fecisti
nos domine
ad te : in-
quietum i-
gitur est cor
nostrum do-
nec requi-
escat in te.*

*Aug. Con-
sulit. I c. 1.
&c.*

Exo. 33. 13

Psal. 67. 1.

& 80. 1.

Phil. 3 8,

11.

Phil. 1, 23.

and to be with Christ. And Christ prayed for all his Elect in his last prayer: that they might obtaine this blessed vision; Father, I will that they which thou hast given mee bee (Where?) even where I am: (to what end?) that they may behold that my glory &c. If Moses face did so shine when hee had beene with God but forty dayes, and seene but his back parts: How shall we shine, when we shall see him face to face for ever? and know him as wee are knowne and as he is? Then shall the soule no longer be termed *Marah*, bitterness, but *Naomi* beautifullnes: for the Lord shall turne her short bitternesse, to eternall beauty and blessednesse, Ruth. 1.20.

The second meanes to enjoy this object, is, by having an immediate and an eternall communion with God in Heaven. This we have, first by being (as members of Christ) united to his *manhood*, and by the *manhood* (personally united to the Word) wee are united to him, as he is God: and (by his God-head

Joh. 17.14

Exo. 34.29

Exo. 33.31

1 Cor 13.

12.

2 Cor. 3.11

1 Joh 3.

Mat. 8. 29.

Ruth 3. 29

Joh. 17. 20
1.1 Cor. 15.
8.

to the whole Trinity. Reprobates at the last day shall see God (as a just Judge) to punish them; but (for lack of this Communion) they shall have neither grace with him, nor glory from him. For want of this Communion, the devils (when they saw Christ) cryed out, *Quid nobis tecum? What have wee to doe with thee, O Sonne of the most high God?* but by vertue of this Communion) the penitent soule may boldly goe and say unto Christ (as Ruth unto Boaz :) *Spread, O Christ, the wing of the garment of thy mercie over thine handmaid: for thou art my kinsman.* This Communion God promised Abraham, when he gave himselfe for his great reward; And Christ prayeth for his whole Church to obtaine it. This Communion Saint Paul expressed in one word, saying: *That God shall be all in all unto us.* Indeepe God is now all in all unto us; but by meanes and in a small measure. But in heaven, God himselfe immediately (in fulnesse of measure, without all meanes)

meanes) will be unto us all the good things, that our soules and bodies can wish or desire. He himselfe will be salvation and joy to our soules: life and health to our bodies: beauty to our eyes, musicke to our eares: bayes to our mouths: perfume to our nostrils: meat to our bellies: light to our understanding, contentment, to our wils, and delight to our hearts: and what can be lacking, where God himselfe will bee the soule of our soules? Yea, all the strength, wit, pleasures, vertues, courages, beauties, harmony, & goodnesse, that are in men, beasts, fishes, fowles, trees, herbs, and all creatures, are nothing but sparkles of those things, which are in infinite perfection in God. And in him wee shall enjoy them in a far more perfect and blessed manner. Hee himselfe will then supply their use; nay, the best creatures (which serve us now) shall not have the honour to serve us then. There will bee no need of the Sun, nor of the Moone to shine in that City: for the glory of

G 3

God

*Anima anime erit
Deus Bern.
Non potest
summus re-
rum conli-
tor in se non
habere qua
rebus a se
conditis de-
dit quem-
admodum
sol astris.
Hugo l. 4.
de anima.
c. 15.*

Apo. 2. 23.

God doth light it. No more will there be any need, or use of any creature, when we shall enjoy the Creator himselfe.

When therefore we behold any thing that is excellent in any Creatures, let us say to our selves, how much more excellent is hee, who gave them this excellency? When we behold the wisdom of men, who over-rule creatures stronger than themselves; our-rune the Son and Moone in discourse, prescribing many yeares before, in what crouses they shall bee eclipsed: let us say to our selves, how admirable is the wisdom of God, who made men so wise? when wee consider the strength of Whales and Elephants, the tempest of Winds, and terror of Thunder; let us say to our selves, how strong, how mighty, how terrible is that God, that makes these mighty and fearefull Creatures! When we tast things that are delicately sweet, let us say to our selves, O how sweet, is that God, from whom all these Creatures

Seneca de
beneficiis,
lib. 2. cap. 9.

tures have received this *sweetnesse* !
When wee behold the admirable
colours which are in *Flowers*, and
Birds, and the lovely *beauty* of
Women : let us say, how *faire* is that
God, that made these so faire !

And if our loving God hath
thus provided us so many *excellent*
delights, for our passage thorow
this *Bochim*, or valley of teares ;
what are these pleasures which hee
hath prepared for us, when wee
shall enter into the *Palace* of our
Masters joy ? How shall our soules
be there ravished with the love of
so lovely a God ? So glorious is
the *object* of heavenly *Saints* : So
amirable is the *fight* of our gracious
Saviour.

Judg. 2. 5.

3. *Of the Prerogatives which the
Elect shall enjoy in Heaven.*

BY reason of this Communion
with God, the *Elect* in heaven
shall have foure super- excellent
prerogatives.

1. They shall have the *Kingdome*

Mat. 25.

1 Pet. 1. 4.

Eph. 2. 19.

Heb. 12. 22

Act. 22. 26.

Act. 22. 28.

1 Pet. 1. 18

Apo. 5. 10.

1 Pet. 2. 9.

Rom. 16. 10

1 Pet. 2. 5.

Heb. 13. 15

Mat. 13. 43

of heaven for their inheritance: and they shall bee free Denizens of the heavenly Jerusalem. Saint Paul (by being a free Citizen of Rome) escaped whipping; but they, who are once free Citizens of the heavenly Jerusalem, shall ever bee freed from the whips of eternall torments. For this freedome was bought for us, not with a great summe of money, but with the precious blood of the Son of God.

2. They shall be all Kings and Priests: spirituall Kings to reigne with CHRIST, and to triumph over Satan, the world, and Reprobates: and spirituall Priests, to offer unto God the spirituall Sacrifice of praise and Thanksgiving for evermore. And therefore they are said to weare both Crownes & Robes.

Oh what a comfort is this to poore Parents, that have many children! If they breed them up in the feare of God, to be true Christians: then are they Parents to so many Kings and Priests.

3. Their bodies shall shine as the bright-

brightnesse of the *Sunne* in the firmament like the glorious Body of Christ, which shined *brighter* than the Sun at Noone, when it appeared to Saint *Paul*. A glimpse of which glorious brightnesse appeared in the bodies of *Moses & Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious body*: yea, a *spirituall body*; not in *substance*, but in *quality*; preserved by *spirituall meanes*, and having (as an Angell) agilitie to ascend or descend. Oh what an honour is it, that our bodies (falling *more vile* than a *carion*) should thus arise in *glory*, like unto the body of the *Son of God*!

4. Lastly, they (together with all the holy Angels) *there*, keepe (without any labour to distract them) a *perpetuall Sabbath*, to the glory, honour, and praise of the *aye-blessed Trinity* for the *creating, redeeming*, and *sanctifying* of the Church: And for his power, wisdom, justice, *mercy*, and good-

Phil. 3. 21.
Act. 12. 6.

Luk. 9. 31.
Mar. 9. 3.

1 Cor. 15.
43.
Vers. 44.

1 Thess. 4.
1.

nesse in the government of Heaven and Earth. When thou hearest a sweet consort of *Musicke*; meditate how happy thou shalt bee when (with the Quire of Heavenly *Angels & Saints*) thou shalt sing a part in that spiritual *Hallelujah*, on that eternall blessed Sabbath: where there shall bee such variety of pleasures, and satiety of joyes; as neither know tediousnesse in doing, nor end in delighting.

4. *Of the effects of those prerogatives.*

From these Prerogatives there will arise to the Elect in heaven, five notable effects.

1. **T**hey shall know God, with a perfect knowledge so far as Creatures can possibly comprehend the *Creator*. For there wee shall see, the *Word* the *Creator*; and in the *Word*, all creatures that by the *Word* were created: so that

1 Cor. I. 10
Aug. soliloq. cap. 36.
Nihil notum in terra, nihil ignotum in celo.

that wee shall not need to learne (of the things where were made,) the knowledge of him by whom all things were made. The excellentest creatures in this life are but as a darke vaile, drawne betwixt God and us : but when this vaile shall be drawne aside ; then shall wee se God face to face, and know him as we are knowne.

Wee shall know the power of the Father, the wisdom of the Son, the Grace of the Holy Ghost, and the indivisible nature of the blessed Trinity. And in him wee shall know, not onely all our friends (who died in the faith of Christ) but also all the faithfull that ever were, or shall be. For

1. Christ tells the Jewes, that they shall see Abraham, Isaac, and Jacob, and all the Prophets, in the Kingdome of God : therefore wee shall know them.

2. Adam in his innocency knew Eve to be bone of his bone and flesh of his flesh, as soone as he awaked. Much more then shall wee know

1 Cor. 13.

12.

2 Cor. 3. 18

Res uera
sunt in mu-
do invisibi-
li, in mundo
visibili um-
bra rerum.
Herm.

Luk 13. 28

Gen. 2. 23.

our kindred, when ye shall awake perfected and glorified in the resurrection.

Mat. 27. 13

3. The Apostles knew Christ after his resurrection, & the Saints which rose with him, and appeared in the holy Citie.

Mat. 17. 4.

4. Peter, James, and John knew Moses and Elias in the transfiguration : how much more shall wee know one another, when wee shall be all glorified ?

Luk. 16. 28

5. Dives knew Lazarus in Abrahams bosome : much more shall the Elect know one another in heaven.

Mat. 19. 28

6. Christ saith, that the twelve Apostles shall sit upon twelve Thrones, to judge (at that day) the twelve Tribes : therefore they shall be knowne, and consequently the rest of the Saints.

2 Cor. 6. 2,
3.

1 Cor. 13.
12.

7. Saint Paul saith, that at that day we shall know as we are knowne of God ; and Augustine (out of this place) comforteth a Widow, assuring her that as in this life, she saw her husband with externall eyes,

August. ad
Italicam
viduam
Ep. 6.

eyes; so in the life to come, shee should know *his heart, and what were all his thoughts and imaginations.* Then husbands and wives, look to your actions and thoughts: For all shall bee made manifest one day. See 1 Cor. 4. 5.

8. The faithfull in the Old Testament are said to bee gathered to their *Fathers*: therefore the knowledge of our friends remaines.

9. Love never falleth away: therefore knowledge, the ground thereof, remaines in another life.

10. Because the last day shall be a declaration of the just judgements of God, when he shall reward every man according to his workes: and if every mans workes be brought to light, much more the worker. And if wicked men shall account for every idle word, much more shall the idle speakers themselves bee knowne. And if the persons bee not knowne, in vaine are the workes made manifest. Therefore (saith the Apostle) Every man shall appeare, to account for the worke that hee hath done

Gen. 25.

35.

2 Reg. 22.

1 Cor. 13. 3

Rom. 2. 5.

Apoc. 22.

12.

Eccl. 12.

14.

Rom. 2. 16

Mat. 12. 36

2 Cor. 5.

10.

1 Cor. 15.
24, 28.

1 Cor. 13.
11.

Lumen est
umbra Dei
& Deus est
lumen lumi-
nis, Plato.
Poli. 6.

one in his body, &c. See *Wisdoms* Chapter. 5 Verse 1. Though the respect of diversities of degrees and callings in *Magistracy, Ministry* and *Oeconomy* shall cease; yea *Christ* shall then cease to rule, as he is *Mediatour*, & rule all in all, as he is *God* equall with the Father, and the Holy Ghost.

The grearest *knowledge* that men can attaine unto in *this life*, comes as farre short of the *knowledge* which we shall have in *Heaven*, as the knowledge of a *child* that cannot yet speak plain, is to the knowledge of the greatest *Philosopher* in the World. They who thirst for *knowledge* let them long to be *Students* of this *Univerfity*. For all the *light* by which we know any thing in this world, is nothing but the very *shadow* of *God*. But when wee shall know *God* in heaven, we shall (in him) know the *manner* of the worke of the *Creation*, the *mysterious* of the worke of *our Redemption*: yea so much knowledge as a *Creature* can possibly conceive & comprehend

prehend of the Creatour. and his workes. But whilst wee are in this life, we may say with Job, how little a portion beare wee of him? And assure our selves with Syracides, that There are greater things than these be, and that wee have seene but a few of Gods workes.

Job 26.14.

Ecc. 42. 32.

2. They shall love God with a perfect and absolute love, as possibly a creature can doe. The manner of loving God, is to love him for himselfe: the measure is to love him without measure, For in this life (knowing God but in part) we love him but in part: but when the Elect in heaven shall fully know God, then they will perfectly love God. And for the infinite causes of love (which they shall know to bee in him) they shall be infinitely ravished with the love of him.

1 Cor. 3. 11.
12.

3. They shall bee filled with all manner of divine pleasures. At thy right hand (saith David) there are pleasures for evermore; Yea, they shall drinke, (saith he) out of the Rivers of pleasures. For as one, as the soule

Psal. 16. 11.

Psal. 36. 8.

soule is admitted into the *actual* fruition of the *beautifull* essence of God: shee hath all the goodnesse, beauty, glory, and perfection of all creatures (in all the world) *united* together, and at *once* presented unto her in the sight of God. If any be in *love*, there they shall enjoy that which is *more amiable*: If any delight in *fairenes* the fairest beauty is but a *dusty shadow* to that: he that delights in pleasures shall there find infinite *varieties*, without either interruption of *griefe*, or distraction of *paine*: He that loveth *honour*, shall there enjoy it, without the disgrace of *cankred envie*: he that loveth *treasure* shall there possesse it, and never bee *beguiled* of it. There they shall have *knowledge* void of all *ignorance*; *health*, that no *sicknesse* shall *impaire*: and *life*, that no death can *determine*. In a word, looke how farre this *wide world* surpasseth; for *light pleasures*, & *comforts*, the darke and narrow *wombe*, wherein thou wast conceived a *childe*: so much doth the *world to come* exceed in

joyes

joyes, solace, and consolation, this present world. How happy then shall wee be, when this life is changed, and we thither translated?

4 They shall be replenished with an *unspeakable* joy. In thy presence (saith David) is the fulnesse of joy. And this joy shall arise chiefly from the vision of GOD, and partly from the sight of al the holy Angels & blessed soules of iust and perfect men, who are in blisse and glory with him.

But especially from the blissefull sight of Iesus, the Mediatour of the New Testament, our Emmanuel, God made man. His sight will be the chiefe cause of our blisse and joy. If the Israelites in Jerusalem shouted for joy that the earth rang againe, to see Salomon crown'd, how shall the Elect rejoyce in Heaven, to see Christ (the true Salomon) adorned with glory? If John Baptist at his presence did leap in his mothers wombe for joy; how shall wee exult for joy, when he will be, not only with us, but in us in heaven? If the

Psal. 16. 1.

Heb. 12. 24.

1 Reg. 1. 40

Luk. 1. 44

Joh. 17. 22

Mat. 2. 10.

Luk. 2. 18.

Luk. 2. 40.

*Facilius di-**cere possu-**mus quid**ibi non sit,**quam quid**ibi sit. Aug.**de sym. lib.*

7.

1 Cor. 2. 5.

Mat. 2. 28.

Joh. 14. 22.

Hest. 1. 3.

the *Wise men* rejoyced so greatly to find him a *Babe*, *lying in a manger*: how great shall the joy of the *Elect* be, to see him sit (as a King) in his *celestiall throne*? If *Simeon* was glad to see him an *Infant*, in the *Temple*, presented by the hands of the *Priests*; how great shall our joy be, to see him a *King*, ruling all things at the *right hand* of his *Father*? If *Joseph* and *Mary* were so joyfull to find him in the *middest* of the *Doctors*, in the *Temple*; how glad shall our soules be, to see him sitting as *Lord* among *Angels* in *heaven*? This is that joy of our *Master*, which (as the *Apostle* saith) the *eye* hath not seen the *ear* hath not heard nor the *heart* of *man* can conceive; which because it cannot enter into us, we shall enter into it.

5. Lastly, they shall enjoy this *blissfull & glorious estate* for evermore. Therefore it is termed *everlasting life*: and *Christ* saith that our joy shall no man take from us. All other joyes (bee they never so great) have an end. *Abasuerus* feast

lasted

lasted an hundred and eighty dayes
 But he, and it, and all his joyes are
 gone. For mortall man to be *affi-*
med to heavenly glory, to be *assoc-*
iated to angels, to be *satiated* with
 all delights and joyes, (but for a
 time) were much: but to enjoy
 them *for ever* without intermission
 offend, who can *bear* it, and not
admire it, Who can *muse* of it, and
 not be *amazed* at it! All the Saints
 of Christ (as soone as they felt
 once but a true tast of these eter-
 nall joyes) counted all the *riches*
 and *pleasures* of this life to bee but
loss and *dung*, in respect of that.
 And therefore (with uncessant pray-
 ers, fasting, almes-deeds, teares,
 watch, and good life) they laboured
 to ascertain themselves of this
 eternall life; and (for the love
 thereof) they willingly either sold,
 or parted with all their earthly
 goods and possessions.

Christ calleth all Christians *Aster-*
gants, Luke, 19. And eternall life,
 a precious *pearle*, which a wise
 Merchant will purchase, though it
 cost

Phil. 3. 8.

Mat. 13. 45.

Plutar.
Apoph.
Regum.

cost him all that he hath, Mat 13.

Alexander hearing the report of the great riches of the Easterne Countrey, divided forthwith among his Captaines and souldiers all his Kingdome of Macedonia. Hephestion asking him what he meant in so doing; Alexander answered, that he preferred the riches of India (whereof he hoped shortly to be Master) before all that his Father Philip left him in Macedonia. And should not christians then preferre the eternall riches of Heaven so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which lasts but for a season?

Heb. 11.
10. 15, 16.

Abraham and Sara left their own Country and possession, to looke for a Citie, whose builder and maker is God: and therefore bought no land, but onely a place of buriall. David preferreth one day in this place, before a thousand else where, yea to bee a Doore-keeper in the house of God, rather than to dwell in the richest Tabernacles of wickednesse.

Psal. 84. 10

Elias

Elias earnestly besought the Lord to receive his soule into his Kingdome, and went willingly (though in a fiery Chariot) thither, Saint Paul (having once seene Heaven) continually desired to bee dissolved that he might be with Christ. S. Peter (having espied but a glimpse of that eternall glory in the Mount) wished that hee might dwell there all the dayes of his life; saying, Master, it is good for us to be here. How much better doth Peter now thinke it to bee in Heaven it selfe? Christ (a little before his death) prayeth his Father to receive him into that excellent glory. And the Apostle witnesseth that (for the joy which was set before him) hee endured the Crosse, & despised the shame. If a man did but once see those joyes (if it were possible) hee would endure an hundred deaths to enjoy that happinesse but one day.

Saint Augustine saith, that hee would be content to endure the torments of Hell, to gaine this joy, rather than to lose it. Ignatius S. Pauls Scholler)

1 Reg. 19. 4

2 Reg. 2. 15
Phil. 1. 23.

Mat. 17. 4.

Joh. 17. 5.

Heb. 11. 2

Serm. 31.
de Sanctis.

Hier. in
Catalogo.
Iren. l. 3.
Cont. Va.
lent.

Euseb. l. 4.
cap. 16.

Nazian. de
vita Basil.

Ruth. l. 1. 16

Scholler) being threatned (as hee was going to suffer) with the cruelty of torments, answered with great courage of Faith; *Fire Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body all the torments of the devill together let them come upon me, so I may enjoy my Lord Jesus, and his Kingdome.* The like constancy shewed *Policraxe*, who could not by any terrours of any kinde of death, be moved to deny Christ in the least measure. With the like resolution, answered *Basil* his persecutors, when they would terrifie him with death; *I will never (said he) feare death, which can doe no more than restore me to him that made me.* If *Ruth* left her owne countrey, and followed *Naami* her mother in law to goe and dwell with her in the land of *Canaan*, (which was but a type of Heaven) onely upon the fame which she heard of the God of *Israel*, (though she had no promise of any portion therein) how shouldest thou follow thy ba'y Mother

the *Christ*, to goe unto *Church*, into the heavenly *Canaan*; wherein God hath given thee an *eternall inheritance*, assured by an holy *Covenant*, made in the Word of God, signed with the bloud of his Sonne; and sealed with his Spirit & Sacraments; This shall be thine *eternall happinesse* in the Kingdome of heaven, where thy life shall bee a communion with the blessed *Trinity*, thy joy, the presence of the *Lambe*; thy exercises *singing*; thy duty, *Hallelujah*; thy consorts, *Saints & Angels*; where youth flourisheth, that never waxeth old; Beauty lasteth that never fadeth; love aboundeth that never cooleth; health continueth, that never slaketh; and life remaineth, that never endeth.

Meditations directing a Christian how to apply to himselfe without delay, the foresaid knowledge of God and himselfe.

Thou seest therefore O Man, how wretched and cursed thy state

state is, by *corruption* of Nature, without Christ: in so much, that whereas the Scriptures doe liken wicked men unto *Lyons, Beares, Bulls, Horses, Doggs,* and such like savage creatures in their lives: it is certaine, that the condition of an *unregenerated* man, is in his death more vile then a *Dogge*, or the filthiest creature in the world. For the *Beast* (being made but for mans use) when he *dyeth*, endeth all his miseries with his *death*. But man (indued with a *reasonable*, and an *immortall* soule, made after Gods *Image*, to serve God) when hee ends the miseries of this life, must *account* for all his misdeeds, and beginne to indure those *paines* that *never* shall know *end*. No creature but *man* is liable to yeeld at his death an *account* for his life. The brut creatures not having reason, shall not be required to make any *account* for their *deeds*: and good *Angels*, though they have *reason*, yet shall they yeeld *no account*, because they have *no sinne*. And as
for

for evill *Angels*, they are without *all hope*, already *condemned* so that they need not make any farther accounts, *Man* only in his death, must be *Gods accountant* for his *life*.

On the other side, thou seest (O *Man*) how *happy* and *blessed* thy estate is being truly *reconciled* unto *God* in *Christ*; in that (through the *restauration* of *Gods Image*, and thy *restitution* into thy *soveraignty* over other *creatures* thou art in this *life* *little inferiour* to the *Angels*; and shalt be in the *life* to come equall to the *Angels*. Yea, (in respect of thy *Nature*, exalted, by a *personall Union* to the *Son of God*, and by him to the *glory* of the *Trinity* (*superiour* to the *Angels*;) a *Fellow-brother* with *Angels*, in *Spiritual* *grace*, and *everlasting glory*.

Thou hast seene how *glorious* and *perfect* *God* is, and how that all thy chiefe *blisse* and *happineesse* consisteth in having an *eternall communion* with his *Majesty*.

Now therefore (O *impenitent Sinner*) in the bowels of *Christ* *Jesus*

For I intreat thee ; nay, I conjure thee as thou tenderest thy owne salvation, seriously to consider with me, how false, how vaine, how vile are those things, which still retaine and chaine thee in this wretched & cursed estate, wherein thou livest; and doe hinder thee from the favour of God, and the hope of eternall Life and happinesse.

*Meditations on the hinderances,
which keepe backe a sinner from
the practice of Piety.*

THose hinderances are chiefly seaven.

I. *An ignorant mistaking of the true meaning of certaine places of the holy Scripture and some other cheife grounds of Christian Religion.*

The Scriptures mistaken, are these

I Ezek. 33. 14. 16. *At what time soever a sinner repenteth him of his sinne I will blot out all &c.* Hence the carnall Christian gathereth, *That he may repent when he will.* It is true, whensoever a sinner doth
repent

repent, God will forgive, but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they would have repented, were rejected and could not repent, though they sought it carefully with tears. What comfort yeelds this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

2. Mat. 11. 26. *Come unto me, all you that labour and are heavie laden, and I will give you rest.* Hence the lowdest man collects that hee may come unto Christ when hee list. But hee must know, That no man ever comes to Christ, but hee who (as Peter saith) *Having knowne the way of righteousness, hath escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ.* To come unto Christ, is to repent and beleve. And this no man can do, except his heavenly Father draweth him by his grace.

3. Rom. 8. 1. *There is no condem-*

H 2

nation

Heb. 12. 17.
Luk. 13,
24, 27.

2 Pet. 2.
20, 22.
Isa. 1. 18.
Joh. 6. 35.
Joh. 6. 44.

nation to them which are in Christ Jesus. True, but they are such, who walke not after the flesh, (as thou dost) but after the spirit, which thou diddest never yet resolve to doe.

Tit. 2. 11,
12.

4. 1 Tim. 1. 15. Christ Jesus came into the world to save sinners &c. True; but such sinners, who like Saint Paul, are converted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that grace of God which bringeth salvation unto all men teacheth us, that denying ungodlinesse and worldly lusts, wee should live soberly, righteously, and godly in this present World.

Psal. 34. 14

5. Prov. 24. 16. A just man falleth seven times in a day and riseth, &c. In a day! is not in the Text: Which meanes not falling into sin, but falling into trouble, which his malicious Enemie plots against the just; and from which God delivers him. And though it meant falling in and rising out of sinne; what is this to thee, whose fals all men may see every day; but neither God, nor man, can at any time see they

by rising againe by Repentance.

6. *Isai. 64. 6. All our righteousnesses are as filthy rags.* Hence the carnall Christian gathers: that seeing the best works of the best Saints are no better; then his are good enough, and therefore he needs not much grieve, that his devotions are so imperfect. But *Isaiab.* meanes not in this place, the righteous *workes* of the Regenerate: as fervent prayers in the name of God: charitable almes from the bowels of *mercie*: suffering in the *Gossels* defence, the spoile of goods and spilling of blood, and such workes, which Saint Paul calls the *fruits of the Spirit*: But the Prophet making an humble confession in the name of the Jewish Church, when she had fallen from God to *Idolatrie*, acknowledgeth, that whilest they were by their filthy sinnes separated from God, as Lepers are by their infected sores, and polluted cloathes, from men: their chiefest righteousnesse could not be but abominable in his sight. And though our best *workes*, com-

Gal. 5. 12.

Apoc. 3. 8.

Apoc. 19. 8.

Jer. 13. 23.

Zac. 3. 4.

Gal. 1. 15.

Rom. 5. 8.

Joh. 9. 31.

1 Joh. 3. 9.

1 Joh. 5. 18

pared with Christs *righteousnes*, are no better than *uncleane raggs* : yet in Gods acceptance, for Christs sake, they are called *white rayment* ; yea *pure fine linen*, and *shining* : far unlike the *Leopards spots*, and *filthy garments*.

7. Jam. 3. 2. *In many things we sinne all*, True, but Gods children sinne not *in all things*, as thou dost, without *either bridling their lusts*, or *mortifying their corruptions*, and though the *reliques* of sin remaine in the dearest children of God, that they had need daily to cry *Our father which art in heaven : forgive us our trespasses* ; yet in the *new Testament*, none are properly called *sinners*, but the *unregenerate* : but the *Regenerate* in respect of their zealous *endeavour* to serve God in unfained holinesse, are every where called *Saints*. In so much that Saint John saith, that *Whosoever is borne of God, sinneth not*; that is, liveth not in *wilfull filthynes*, suffering sinne to reigne in him, as thou doest. Deceive not thy self with the name
of

of a Christian : whosoever liveth in any customary grosse sin , he liveth not in the state of Grace. *Let therefore* (saith S. Paul) *every one that nameth the name of Christ, depart from iniquity.* The regenerate sinne, but upon frailty : they repent, and God doth pardon: therefore they sin not to death. The reprobate sin maliciously, sinfully, & delight therein: so that by their good will, sin shall have them before they will leave it. They will not repent, and God will not pardon. Therefore their sins are mortall (saith S. *John*) or rather immortall, as saith St. *Paul*, Rom. 2. 5. It is no excuse therefore to say, we are all sinners. True Christians, thou seest are all Saints.

8. Luk 23. 43. The Theefe converted at the last gaspe, was received to *Paradise* : What then ? If I may have but time to say, when I am dying *Lord have mercy upon me* : I shall likewise be saved. But what if thou shalt not ? And yet many in that day shall say, Lord, Lord, and the Lord will not know them. The

H 4.

theefe

2 Tim. 2.
19.

1 Joh. 5. 10.

Mar. 7. 22,
23.

theefe was *ſaved*, for he repented: but his fellow had no grace to repent, and was *damm'd*. Beware therefore, leſt truſting to late Repentance at thy laſt end on earth, thou bee not driven to repent too late without end in hell.

9. 1 John 1. The bloud of Jeſus Chriſt clenſeth us from all ſinne. And 1 John 2. 1. If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, &c. Oh comfortable! But heare what Saint John ſaith in the ſame place: *My little children, theſe things write I unto you that you ſinne not.* If therefore thou leaveſt thy ſinne, theſe comforts are thine, elſe they belong not to thee.

10. Rom. 5. 20. Where ſinne aboundeth, Grace did abound much more. Oh ſweet! but heare what St. Paul addeth: *What ſhall we ſay then? ſhall wee continue in ſinne, that grace may abound? God forbid.* How ſhall wee that are dead in ſin, live any longer therein, Ro. 6. 1, 2. This place teacheth us not to *preſume*: but that

we

we should not *despaire*. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are :

I. From the doctrine of *Justification*, by faith onely; a carnall Christian gathereth; *That good workes are not necessary*. He commends others, that doe good workes, but he perswades himselfe that he shall be saved by his faith, without doing any such matter. But hee should know, that though good workes are not necessary to *Justification*: yet they are necessary to *salvation*: for, we are Gods workmanship, created in Christ Jesus unto good workes, which God hath predestinated that we should walke in them. Whosoever therefore in years of discretion, bringeth not forth good works after he is called, he cannot be saved: neither was he ever predestinated to life eternal. Therefore the Scripture saith, that Christ will reward every man according to his workes. Christ re-

Eph. 2. 10.

Fulke Rhem.
Test. Annot.

11 Eph. 2. 2.

Rom. 2. 6.

2 Cor. 9. 6.

Apoc. 22.

12.

Apoc. 2. 3,

Mar. 25.

2 Tim. 4. 8

Rom. 2. 8.

2 Tim. 6.

19

Gal. 5. 6.

*Fides sola,
non est
sola: Fides
sola iustifi-
cat, ut ocu-
lus solus
videt.

Jam. 2. 26.

spects in the *Angels* of the seven Churches nothing but their *works*, and at the last day he will give the heavenly *inheritance* only to them who have done *good works*, in feeding the *hungry*, clothing the *naked* &c. At that day *Righteousnes* shall weare the Crowne. No *righteousnesse*, no Crowne: No good works (according to a mans *talant*) no reward from God: unlesse it be *vengeance*. To be rich in good works, is the surest foundation of our *assurance* to obtaine *eternall life*. For good works are the true fruits of a true *faith*, which apprehendeth *Christ*, and his *obedience*, unto *Salvation*. And no other faith *availeth in Christ*, but that which *worketh by love*: and (but in the *aet* of *Justification*) that faith which *only justifieth is* *never only, but ever accompanied with *good works*: as the Tree with his *fruits*, the *Sunne* with his *light*, the *fire* with his *heat*, and *water* with his *moysture*. And the faith which doth not *justifie her selfe* by good works before *men*, is but a *dead*

dead faith, which will never justifie a mans soule before God. But a justifying faith *purifieth the heart,* and *sanctifieth the whole man* throughout.

II From the doctrine of Gods eternall Predestination, and unchangable decree, he gathereth, that if he be predestinated to be saved hee cannot but be saved: if to be damned no meanes can doe any good. Therefore all workes of Piety are but in vaine. But he should learn, that God hath predestinated to the meanes, as well as to the end. Whom therefore God hath predestinated to bee saved, which is the end, hee hath likewise predestinated to bee first called, justified, and made conformable to the Image of his Son, which is the meanes. And they (saith St. Peter) who are elect unto salvation, are also elect unto the sanctification of the Spirit. If therefore upon thy calling, thou conformest thy selfe to the Word and Example of Christ thy Master, and obeyest the good motions of the holy Spirit, in leaving

Act. 15. 9.
Act. 16. 18.
1 Thes. 5.
23.

Mar. 23. 34.
Ephes. 1. 4.
Eccl. 3. 24.

1 Per. 1. 16
Rom. 8. 29
30.
Joh 15. 16.
1 Per. 1. 2.
Noli te in
Deo pri-
mum quare-
re, sed in
Christo, in
quo si te
per fidem
invenieris,
certus esto,
te esse ele-
ctum.

leaving sin, and living a godly life: then assure thy selfe, that thou art one of those, who are *infalibly* predestinated to everlasting salvation. If otherwise, blame not *Gods predestination*, but thine *owne sin* and rebellion. Doe thou but returne unto God, and God will graciously receive thee, as the Father did the Prodigall son; and by thy conversion, it shall appeare, both to * Angels, and * men; that thou diddest belong to his *Election*. If thou wilt not; why should God save thee?

I I I. When a carnall Christian heares, that *man hath not free will* unto good, hee looseth the reines to his owne corrupt will: as though it lay not in him to bridle, or to subdue it. *Implicitely* making God the Authour of sinne in suffering man to runne into this necessity. But he should know, that God gave *Adam* free-will, to stand in his * integrity if he would: but *man* abusing his free-will, lost both *himselfe* and it. Since the Fall, *Man* in his state of corruption hath free-will to *evill*, but not

to

Luk. 15. 16
Vers. 24.

* *Magnas*
homo liberi
arbitrii vi-
res, cum
consideretur,
accepit: sed
eas peccan-
do amisit.

Au. de spi-
rit, & lit.
cap. 3.

Ecc. 7. 20.

Ecc. 15. 14

Homo male
uiens libero
suo arbitrio,
& se, &
liberum su-
um arbitri-
um perdidit

Aug. Ench.

ad Laur, c.

30.

to good: for in this state, we are not (saith the Apostle) sufficient to thinke a good thought. And God is not bound to restore us, what wee lost so wretchedly, and make no more care to recover againe. But as soone as a man is regenerated, the grace of God freeth his will unto good, so that he doth all the good things he doth, with a free will: for so the Apostle saith, that God of his owne good pleasure, worketh both the will and the deed in us, who (as the Apostle expoundeth) cleanse our selves from all filthinesse of the flesh and spirit, & finish our sanctification in the feare of God. And in this state every true Christian hath free-will, and as he increaseth in grace so doth his will in freedome, for when the Sav shall make us free, then shall we be free indeed: and where the spirit of the Lord is, there is libertie: for the holy Spirit drawes their mindes, not by coaction, but by the Cord of Love. Cant. 1. 4. by illuminating their mindes to know the truth; by changing their hearts to love

2 Cor. 3. 5
Per lapsum
arbitrii li-
bertas in
naturalibus
manea,
in superna-
turalibus,
amissa est,
donec gra-
tia restitu-
atur.

Phil. 2. 12,

13.
Alii agi-
mus, The
will is pas-
sive in re-
ceiving the
first grace.
afterward
active in
all good-
nesse.

2 Cor. 7. 1.

Joh. 8. 36.

liberum ar-
bitrium, non
nisi gratia
Dei effici-
tur liberum,
Aug. ad
Col c. 17.

2 Cor. 3. 17

*Voluntas
humana non
libertate
gratiam
consequitur,
sed gratia
libertatem,
Aug. de
grat.*

love the knowne truth ; and by *en-
abling* every one of them (according
to the measure of *grace* which hee
hath received) to doe the good
which he loveth. But thou wilt not
use the *freedom* of thy will *so farre*
as God hath freed it ; for thou dost
many times *wilfully* (against Gods
Law, to the hazard of thy soule)
that, which (if the *Kings* Law for-
bad under the penalty of *death*, or
losse of thy *Worldly* estate) thou
wouldest not doe. Make not there-
fore thy want of *freewill* unto good
to be so much the cause of thy sin,
as thy want of a loving heart to
serve thy heavenly *Father*.

IIII. When the naturall man
heares, *that no man* (*since the fall*)
is able to fulfill the Law of God, and
to keepe all his commandments : hee
boldly presumes to sinne as others
doe : hee contents himielfe with a
few good thoughts : and if hee be
not altogether as bad as the *worst*,
he concludes, that he is as truly re-
generate as the best. And every vo-
luntary refusall of doing *good*, or
with-

withstanding *evill*, he counts the impossibility of the Law. But hee should learne, that though (since the *Fall*) no man but *Christ*, who was both *God and Man*, did or can perfectly fulfill the *whole law* : yet every true Christian, as soone as he is *regenerated*, begins to keepe all Gods Commandements in truth, though hee cannot in *absolute perfection*. Thus with *David* they apply their hearts to fulfill Gods Commandements alwayes unto the end : and then the Spirit of grace, which was promised to bee more abundantly poured forth under the Gospel helpeeth them in their good endeavours, and assisteth them, to doe what he commands them to doe. And in so doing, God accepteth their good will and endeavour, instead of perfect fulfilling of the Law : supplying out of the merits of *Christ*, who fulfilled the Law for us, whatsoever wanteth in our obedience, and in this respect Saint *John* saith, that Gods commandements are not burthenous And Saint *Paul* saith, I am able

to

Psal. 119.
112.

Joel 2. 28.
29.

Zach. 12.
10.

*Quod jube
juvat.* Aug
2 *Cor.* 8 1:

1 *Joh.* 5. 5.

Phil. 4. 14.

Luk. I. 16.

Job 15. 10

to doe all things, through the helpe of him, that strengtheneth me. And Zachary and Eliz. are said to walke in all the Commandements of the Lord without reproofe. Hereupon Christ commends to his disciples, the care of keeping of his Commandements as the truest testimony of our love unto him. So far therefore doth a man love Christ, as hee makes conscience to walke in his Commandements: and the more unto Christ is our love, the lesse will our paines seeme in keeping his Law. The Lawes curse (which under the Old Testament was so terrible) is under the New, (by the death of Christ) abolished to the regenerate, the rigor which made it so impossible, to our nature before, is now to the new borne, so mollified by the spirit, that it seemes facile and easie. The Apostles indeed pressed on the unconverted Jewes, and Gentiles the impossibility of keeping the Law, by ability of nature corrupted. But when they have to doe with regenerated Christians, they require to

the

the law (which is the rule of righteousness) true obedience in word and deed: the mortifying of their members: the crucifying of the flesh, with the affections and lusts thereof, resurrection to newnesse of life: walking in the spirit, overcoming of the world by faith, so that though no Man can say as Christ, Which of you can rebuke mee of sinne? yet every regenerated Christian can say of himselfe: which of you can rebuke me of being an Adulterer, Whoremonger, Swearer, Drunkard, Theefe, Usurer, Oppressor, Proud, Malicious, Covetous, Prophaner of the holy Sabbath a Lye, a neglecter of Gods publike Service, & such like grosse finnes? else hee is no true Christian. When a man casts off the conscience of being ruled by Gods Law, then God gives him over to bee led by his own lusts, the surest signe of a reprobate sense. Thus the Law, which since the fall, no man by his own natural ability can fulfill, is fulfilled in truth of every regenerated Christian, through the graci-

Rom. 15.
18.
Col. 3.5.
Gal. 5.24.
Rom. 6.12
13.
Rom. 6.
4.5.
Rom. 8.1.
Gal. 5.25.
1 Joh. 5.4.
Joh. 8.46.

Rom 1.
24, 28.

*Rom. 8.
&c.

Aug. epistat.
ut Pelagi-
us agnos-
cat, posse
legem pra-
stari per
gratiam
Christi, &
pacem fore
edicit.

Luk. 11. 12

Jam. 1. 5.

Deus magis
delectatur
affectu
quam effe-
ctu. Ambr.

cious assistance of * *Christs holy Spirit.* And this *Spirit God will* * give to every Christian that will pray for it, and encline his heart to keepe his *Lawes.*

V. When the unregenerated man heares that God *delighteth more in the inward mind than in the outward man:* Then hee saith with himselfe, that all outward reverence & profession is but either *superstitious*, or *superfluous*. Hence it is that he seldome kneeleth in the Church: that hee puts on his hat at singing of *Psalmes*, and the publike pray-ers. Which the prophane Varlet would not offer to doe in the presence of a Prince or a Noble-man. And so that he keepe his mind unto God, hee thinkes he may *fashion* himselfe (in other things) to the world. Hee divides his thoughts, and gives so much to God, and so much to his owne *lusts* : yea, hee will divide with God the *Sabboth*, and will give him almost the one-halfe, and spend the other wholly in his owne pleasures. But know, O

carnall

carnall man, that Almighty God will not be served by *halves*, because he hath created and redeemed the *whole man*. And as God detests the service of the *outward Man*, without the inward heart, as *Hypocrisie* so hee counts the inward service without all *externall* reverence, to bee meere *prophanesse*: hee requir-eth *both* in his worship. In prayer therefore bow thy *knees* in witness of thy *humiliation*: lift up thine eyes, and thy hands, in testimony of thy *confidence*: hang downe thy *head*, and smite thy *breast*, in token of thy *contrition*: but especially call upon God with a *sincere heart*, serve him *holly*, serve him *wholly*, serve him *only*: for God, and the Prince of this world are two contrary *masters*; and therefore no man can possibly serve both.

VI. The unregenerated Christian holds the *bearing of the Gospel preached*, to be but an *indifferent matter*, which hee may use, or not use, at his pleasure: but whosoever thou art, that wilt be assured in thy

Mat. 6.1.

Act. 14.48

Rom. 1.16

Pro. 29.18

Mat. 10.

22.

Isa. 11.1.

Isa. 2.2.

Zac. 14.17

thy heart, that thou art one of Christs *Elect* sheepe : thou must have a speciall care and conscience (if possibly thou canst) to heare Gods *Word preached* : For first, the preaching of the Gospel is the chiefe ordinary meanes which God hath appointed to convert the soules of all that he hath *predestinated* to be *saved* : therefore it is called the *power of God unto salvation* to every one that beleeveth. And where this Divine Ordinance is not ; the people perish : & whosoever shall refuse it, it shall bee more tolerable for the land of Sodom and Gomorrah in the day of Judgement, than for those people. Secondly, the preaching of the Gospel is the *Standard* or *Ensign* of Christ ; to which all souldiers and elect people must assemble themselves ; when this *Ensign* is displayed, as upon the *Lords day*, he is none of Christs people, that flockes not into it : neither shall any drop of the raine of his Grace light on their soules. Thirdly, it is the *ordinary meanes*, by which the Holy

holy Ghost begetteth *faith* in our hearts, without which we cannot please God. If the *hearing of Christs* voyce be the chiefe mark of *Christs* elect *sheepe*, and of the *Bridgromes* friend: then must it bee a fearefull, marke of a Reprobate *Goat*, either to neglect or contemne to heare the preaching of the Gospell. Let no man think this position foolish, for by this foolishnes of preaching, it pleaseth God to save them which beleve. Their state is therefore fearefull who live in peace without caring for the preaching of the Gospell. Can men looke for Gods mercy, & despise his *meanes*? He (saith Christ of the Preacher; of his Gospell) *that despiseth you, despiseth me, He that is of God heareth Gods words: yee therefore heare them not, because ye are not of God.* Had not the Israelites heard *Phineas* message, they had never wept. Had not the Baptist preached, the Jewes had never mourned. Had not they who crucified Christ, heard *Peters Sermon*, their hearts had never been pricked.

Had

Rom. 10.
14.
Heb. 11. 6.

Joh. 10. 27
Joh. 3. 29.

Heb. 2. 3.
Joh. 8. 47.

1 Cor. 1. 21

Luk. 10. 16
Joh. 8. 47.

Judg 2. 1,
&c.
10.

Luk. 7. 32,
33.

Act. 2. 36.

Joh. 3. 5.

Prov. 28. 9

Luk. 3. 7.

Had not the *Ninivites* heard *Jonas* preaching, they had never repented; and if thou wilt not *heare & repent*, thou shalt never be *saved*.

VII. The opinion that the Sacraments are but *bare signes & seales* of Gods promise and grace to us doth not a little hinder Piety: whereas indeed, they are seales, as well of our Service and obedience unto God; which Service, if wee performe not unto him the Sacraments seale no grace unto us. But if wee receive them upon the resolution, to be his *faithfull* and *penitent* servants; then the Sacraments doe not only *signifie* and *offer*, but also *seale & exhibit* indeed the inward spirituall grace, which they outwardly *promise* and *represent*: and to this end *Baptisme* is called the *washing* of regeneration, and *renewing* of the *holy Ghost*, and the *Lords Supper*, The *Communion* of the *body* and *bloud* of *Christ*. Were this truth beleevd, the holy Sacrament of the *Lords Supper* would bee *ofner*, and with greater reverence received.

Tit. 3. 5.

1 Cor. 10. 16.

VIII. The

VIII. The last, & not the least blocke whereat Pietie stumbleth in the course of religion, is by adorning vices with the names of virtues: as to call drunken carousing, drinking of Healths; spilling innocent blood, valour; Gluttony, Hospitality; Covetousnesse, thriftinesse; whoredome, loving a Mistresse; Symony, Gratnitie; Pride, Gracefulnesse, Dissembling, Complement; children of Belial, Good-fellows; Wrath, Hastinesse; Ribauldrie, Mirth. So on the other side, to call Sobrietie in words & actions, Hypocrisie; Almesdeeds, Vain-glory; Devotion, Superstition; Zeale in Religion, Puritanisme; Humilitie crouching, scruple of conscience, Precisenesse, &c. And whilst thus wee call evill, good; & good evill, true Pietie is much hindered in her progresse. And thus much of the first hinderance of Pyetie, by mistaking the true sense of some speciall places of Scripture, and grounds of Christian Religion.

The second hinderance of Piety.

2. The evill example of great persons.

The

The *practice* of whose *prophane* lives they prefer for their imitation, before the *precepts* of Gods *holy* word. So that when they see the greatest men in the State, and many chiefe *Gentlemen* in their country to make neither care nor conscience to heare *Sermons*, to receive the *Communion*, nor to sanctifie the *Lords Sabbaths*, &c. But to be *Swearers*, *adulterers*, *Carousers*, *Oppressors*, &c. Then they thinke, that the using of these holy ordinances, are not matters of so great moment: for if they were, such great and wise men would not set so little by them. Here-upon they thinke, that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the streame of impiety towards Heaven: they suffer themselves to be carried with the multitude, down right to hell, thinking it impossible that God will suffer so many to bee damned. Whereas if the God of this world had not blinded the eyes of their mindes: the holy Scriptures would teach

teach them, that * Not many wise men after the flesh, not many mightie, not many noble are called, &c. but that for the most part, the * poore receive the Gospell, and that * few rich men shall be saved. And, that howsoever many are called, yet the chosen are but few. Neither did the * multitude ever save any from damnation. As God hath advanced men in greatnesse above others : so doth God expect that they in Religion and Pietie should goe before others: otherwise, greatnesse abused (in the time of their Stewardship) shall turne to their greater condemnation in the day of their accounts. At what time smfull great and mighty men, as well as the poorest slaves and bondmen, shall wish, that the rocks and mountaines shall fall upon them, and hide them from the presence of the Judge and from his iust deserved wrath : It will prove but a miserable solace, to have a great companie of great men partakers with thee, of thine eternall torments. The multitude of sinners doth not exte-

I

nuate

I Cor. 1.26

* Joh. 11.5

* Mar. 19.

23.24.

* Mar. 22.

Apo. 6. 15,
16, &c.

Potentes
potenter
cruciabun-
tur, Sap.

Mat. 7. 13.

Exod. 23.
2.

nuate, but aggravate sinne, as in *Sodom*. Better it is therefore with a few to be saved in the *Arke*, than with the *whole world*, to be drowned in the flood. Walke with the few *godly*, in the Scriptures *narrow path* to heaven: but *crowd* not with the *godlesse multitude*, in the *broad way* to hell. Let not the examples of *irreligious great men* hinder thy repentance: for their *greatnesse* cannot at that day exempt themselves from their owne most grievous punishment.

The third hinderance of Piety.

Eccles. 8.
11.

* Rom. 2.

4.
2 Per. 3.10.
* 1 Sam. 3.2.
Ezek. 39.
8.

3. *The long escaping of deserved punishment in this life.* Because sentence (saith *Salomon*) is not speedily executed against an *evill worker*, therefore the hearts of the children of men are fully set in them to do *evill*, not knowing that the *bountifulnesse* of God * leadeth them to repentance. But when his patience is *abused*, and mans *sinnes* are ripened: his Justice will at once both * begin, and make an end of the sinner: and he will recompence the *slownesse* of his delay.

delay, with the grievousnesse of his punishment. Though they were suffered to run on the score all the dayes of their life: yet they shall be sure to pay the utmost farthing, at the day of their death. And whilst they suppose themselves to be free from judgement; they are already smitten with the heaviest of Gods Judgements; * a heart that cannot repent. The stone in the reines or bladder, is a grievous pain that kills many a mans body: but there is no disease to the stone in the heart, whereof * Nabal died, and killeth millions of soules. They refuse the triall of Christ and his Crosse: but they are stoned by hels executioner, to eternall death.

Because many Nobles and Gentlemen are not smitten with present judgement, for their outrageous Swearing, Adultery, Drunkennesse, Oppression, prophaneesse of the Sabbath, and disgracefull neglect of Gods Worship and Service: they be-
ginne to doubt of Divine providence and Justice. Both which two eyes,
I 2 they

* Rom. 2. 5
Corpanitere
nesciunt.

ἀμαρτάν-
των καρδί-
αν.

* 1 Sam.
25. 17.

Judg. 16.
21.

Judg. 16. 26
&c.

they would as willingly put out in God, as the *Philistines* boared out the eyes of *Sampson*. It is greatly therefore to bee feared; lest they will provoke the LORD to ery out against them, as *Sampson* against the *Philistines*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lyeth) the eyes of my providence and Justice. Lead me therefore to these chiefe *Pillars*, whereupon the *Realme* standeth: that I may pull the *Realme* upon their heads, and be at once avenged of them for my two eyes! Let not Gods patience hinder thy repentance; but because he is so patient, therefore doe thou the rather repent.

The fourth hinderance of Piety.

4. *The presumption of Gods mercy.* For when men are justly convicted of their sinnes, forthwith they betake themselves to this shield, *Christ is mercifull*: so that every sinner makes *Christ* the *Patron* of his sinne: as though he had come into the world, to bolster sinne; and

not

not to destroy the *works of the Devil*. Hereupon the carnall Christian presumeth, that though he continueth a while longer in his sinne: GOD will not shorten his dayes. But what is this but to be an implicate Atheist? Doubting that either God seeth not his sinnes, or if hee doth, that he is not just, for if he beleeveth that God is just, how can hee thinke that God, who for sinne so severely punisheth others, can love him who still loveth to continue in sinne? True it is; Christ is mercifull. But to whom? onely to them that repent and *turne from iniquitie in Jacob*. But if any man blesse himself in his heart, saying, *I shall have peace, although I walke according to the stubbornesse of mine owne heart, thus adding drunkennesse to thirst: the Lord will not be mercifull to him, &c.* O mad men! who dare blesse themselves, when GOD pronounceth them accursed? Look therefore how farre thou art from finding repentance in thy selfe; so farre art thou from any assurance of finding

1 Joh, 3. 3

Isa. 52. 20.
Deut. 19. 15

Non delinquenti, sed peccata relinquenti condonat Deus.

Iſa. 55. 7.

mercy in Chriſt. Let therefore the wicked forſake his wayes, and the unrighteous his owne imaginations, and returne unto the Lord, and he will have mercy upon him : and to our God, for he is very ready to forgive.

Deſpaire is nothing ſo dangerous as *preſumption*. For we read not in all the Scriptures of above three or foure, whom roaring Deſpaire overthrowed : But ſecure Preſumption hath ſent millions to perdition without any noiſe. As therefore the Damoſels of Iſrael ſang in their dances, Saul hath kild his thouſands, and David his tenne thouſands : ſo may I ſay, that deſpaire of Gods mercy hath damned *thouſands*, but the preſumption of Gods mercy hath damned *tenne thouſands*; and ſent them quick to Hell, where now they remaine in eternall torments without all helpe of eaſe, or hope of redemption. God ſpared the Thiefe, but not his fellow. God ſpared one, that no man might deſpaire; God ſpared but one, that no man ſhould preſume. Joyfull aſſurance

1 Sam. 18

Metuendum eſt ne te occidat ſpergillum multum ſperes de miſericordia, indicas in iudicium,

Aug.

Luke 23.

Latronis exemplum, non eſt exemplum imitationis, ſed conſolationis.

rance to a sinner that repents : no comfort to him that remains *impenitent*. God is infinite in mercy, but to them onely, who turne from their sins, to serve him in *holinesse* : without which no man shall see the Lord, *Hebr.* 12. 14. To keepe thee therefore from the hindrance of *presumption*, remember, that as *Christ* is a *Saviour*, so *Moses* is an accuser. Live therefore, as though there were no Gospel : die as though there were no law. Passe thy life, as though thou wert under the conduct of *Moses* : depart this life, as if thou knewest none but *Christ*, and him crucified. *Presume* not, if thou wilt not perish ; *Repent*, if thou wilt be saved.

The fifth hinderance of Piety.

5. *Evill company*, commonly termed *good fellowes* : but indeed the Devils chiefe instruments, to hinder a wretched sinner from repentance and pietie. The *first* signe of Gods favour to a sinner, is, to give him grace to forsake evill companions : such who wilfully continue in sinne, contemne the means of

Joel 5. 45.

*Qui dat
penitenti
veniam,
non dabit
peccanti
penitentiam*
Aug.

Psal. 1. 1.

Apo. 18. 4.

Luk. 22. 62

Psal. 6. 8.

their calling, gibing at the sinceritie of profession in others, and shaming Christian Religion by their owne profane lives. These sit in the seat of the scorners. For as soone as God admits a sinner to be one of his people; he bids him *Come out of Babylon.* Every lewd company is a *Babylon.* Out of which, let every child of God either keep himselfe: or if he be in; thinke that he heares his *Fathers voyce* sounding in his eare, *Come out of Babylon, my child,* As soon as Christ looked in mercie upon *Peter*, he went out of the company that was in the high Priests Hall, & *wept bitterly* for his offence. *David* vowing (upon recovery) a new life, said: *Away from me, all ye workers of iniquitie, &c.* As if it were impossible to become a *new man*, till he had shaken off all *old* ill companions. The truest prooffe of a mans Religion is the qualitie of his companions. *Profane companions* are the chief enemies of piety, and quellers of holy motions. Many a time is *poore Christ* (offering to be new

new-borne in thee) thrust into the Stable : when these lewd companions by their *drinking, plaies, and iests*, take up all the best roomies in the *Inne* of thy heart. Oh, let not the company of earthly *sinners*, hinder thee from the Society of heavenly *Saints* and *Angels*.

Luk. 2.

The sixth hinderance of Piety.

6. A conceited feare, lest the practice of Piety should make a man (especially a young man) to waxe to sad and pensive : whereas indeed, none can better joy, nor have more cause to reioyce, than the pious and Religious Christians. For as soon as they are justified by faith, they have peace with God, then which there can be no greater joy. Besides, they have already the Kingdome of grace descended into their hearts : as an assurance that (in Gods good time) they shall ascend into his Kingdome of glory. This Kingdome of grace consists in three things : First Righteousnesse; for having Christs righteousness to justify them before God, they endeavour to live righte-

Rom. 5. 2.

Rom. 14.
17.

* Phil. 4. 7.

* Joh. 16.
24.
Verse 22.* Psal. 51.
12.* Luk. 15.
7, 12.* 2 Cor. 7.
10.

ously before men. Secondly, Peace, for the peace of conscience inseparably followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*; which joy is onely left in the peace of a good conscience: and is so great, that it ** passeth all understanding*. No tongue can expresse it, no heart can conceive it, but onely he that feelles it. This is that *fullnesse of joy*, which ** Christ* promised his Disciples, in the midst of their troubles, *a joy that no man could take from them*. The feeling of this joy, David upon his repentance begged so earnestly at the hands of God: ** Restore me to the joy of thy salvation*. And if the Angels in Heaven ** rejoyce* so much at the conversion of a sinner: the joy of a sinner converted must needs be exceeding great in his owne heart. It is ** worldly sorrow*, that snowes so timely upon mens beads, and fills the furrowes of their hearts, with the sorrowes of death. The godly sorrow of the godly (when God thinkes it meet to try them) causeth in them *repentance*.

tance not to be repented of: for it doth but further their salvation. And in all such tribulation, they shall be sure to have the *Holy Ghost* to be their * *Comforter*: who will * make our consolations to abound through Christ, as the sufferings of Christ shall abound in us. But whilst a man liveth in impietie, he hath * no peace, saith *Esay*: his laughter is but madnesse, (saith *Salomon*) his riches are but * clay, saith *Abakuk*: nay, the *Apostle* esteemes them no better then * dung in comparison of the pious mans treasure: all his joyes shall end in *woes*, saith Christ. Let not therefore this false feare hinder thee from the practice of piety. Better it is to goe sickly (with *Lazarus*) to *Heaven*, then full of mirth and pleasure with *Dives*, to *Hell*. Better is it to mourne for a time with *men*, than to be tormented for ever with *Devils*.

The seventh hinderance of Piety.

7. And lastly, *The hope of long life*: for, were it possible that a wicked Liver thought *this yeere* to be his

* John 14.

16, 17.

* 2 Cor. 1.

5.

* Isa 57.

21.

* Eccl. 2.

* Aba. 2.

6.

* Phil. 3.

8.

Luk. 6. 25.

*Fleres, si
scires, u-
nam tu a
tempora
mensum :
Rides, quum
non sis forsi-
tan una di-
es. Th.
Mor.
Luk. 12.
19, 20.*

Lam. 1. 9.

Job 14. 1.

his last yeere : this moneth, his last moneth : this weeke, his last weeke: but that hee would change and amend his wicked life ? No verily, he would use the best meanes to repent, and to become anew man. But as the rich man in the Gospell promised himselfe *many yeeres to live in ease, mirth, and fulnesse* ; when he had not *one night* to live longer : so, many wicked Epicures falsely promise themselves, the age of *many yeeres*, when the threed of their life is already almost drawne out to an end. So *Jeremy* ascribes the cause of the Jewes finnes and calamities to this, that *she remembred not her last end.*

The longest space betwixt a mans comming by the *wombe*, and going by the *grave*, is but *short* ; for *man that is borne of a woman, hath but a short time to live* : He hath but a *few dayes*, and those full of nothing but *troubles*. And except the *practice of Pietie* ; how much better is the state of the child that yesterday was *baptized*, and to day is *buried*,
than

than *Methusalems*, who lived nine hundred fixtie nine yeeres, and then dyed? of the two happier the *Babe*; because he had lesse *sinne*; and fewer sorrows. And what now remaines of both, but a *bare remembrance*? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingring death: so that as the Apostle protests, *a man dieth daily*.

Harke in thine eare, O secure fellow; thy *life* is but a *puffe of breath*, in thy nostrils, trust not to it. Thy *Soule* dwels in a house of clay, that will fall ere it be long; as may appeare by the *dimnesse* of thy eyes, the *deafenesse* of thy eares, the *wrinkles* in thy cheekes, the *rottenesse* of thy teeth, the *weakenesse* of thy sinews, the *trembling* of thy hands, the *Kalender* in thy bones, the *shortnesse* of thy sleepe, and every gray haire, as so many Summoners, bids thee prepare for thy long home. Come, let us in the meane while walke to thy fathers *coffin*: breake open the lid; see here, how

Quotidie morimur, quotidie enim demitur pars vite, & tunc quoque cum crescimus, vita decrescit, Vives. 1 Cor. 15. 31. Isa. 2. 22.

Job 17.14.

how that *Corruption is thy Father,* and the *Worme thy Mother and Sister* : seest thou how these are ? so must thou be ere long : foole ! thou knowest not how soone. Thy *houre-glasse* runneth apace, and in all places ; *death* in the meane while waiteth for thee.

The whole life of man (save what is spent in Gods service) is but a foolery : for a man lives *forty yeeres* before he knowes himselfe to be a foole : and by that time he seeth his folly, his life is finished.

*Homo est
fatus usq;
ad 40. an-
num, deinde
ubi agnovit
se esse fatu-
um, vita
consumpta
est, Luth.*

Harke (*Husbandman*) before thou seest many more crops of harvest, thy self shall be ripe, and Death will cut thee down with his *Sickle*. Harke (*Trade'man*) ere many sixe moneths goe over, thy last moneth will come on : after which thou shalt trace away and trade no longer. Harke (*molt grave Judge*) within a few termes, the terme of thy life approacheth : wherein thou shalt cease to judge others, and go thy selfe to be judged. Harke (*O man of God*) that goest to the pulpit ; preach this

Sermon

Sermon, as it were the *last* that thou shouldst make to thy people. Hark (*Noble-man*) lay aside the *high* conceit of thy *Honour*; *Death*, ere it be long, * will lay thy *honour* in the dust, and make thee as base as the earth, that thou treaddest under thy feet. Hark (*thou, that now readest this booke*) assure thy selfe ere it be long, there wil be but two *two* holes, where now thy *two eyes* are placed; and others shall read the truth of this lesson upon thy *bare skul*, which now thou readest in this *little booke*. How soone I know not; but this I am sure of: that * *thy time is appointed*, thy * *moneths are determined*, thy * *dayes are numbred*, and thy very * *last houre is limited*, beyond which thou shalt not passe. For then, the * *first borne of death*, mounted on his * *pale Horse*, shall alight at thy door: and (notwithstanding all thy *Wealth*, and *Honour*, and the *teares* of thy *dearest friends*) will carry thee away *bound hand and foot*, as his *prisoner*, and keep thy body under a *load of earth*, untill that day.

* *Mors*
Scepira
lignonibus
aequat.

* Job 14.
14.
* Job 14. 5
* Psal. 90.
12.
Dan. 5. 26.
Stat sua cu-
ique dies,
Vir.
d 11. 9.
and Joh. :
13. 2.
* Job 17.
13.
* Apoc. 6. 8

* 2 Cor. 5.
10.

* Psal. 95.
Heb. 3.
*Pœnitenti
veniam spo-
spondit, sed
vivendi in
crastinum
non spon-
dit, Chrys.
Nemo tam
divos habu-
it fauentes,
crastinum ut
possit sibi
polliceri,
Senec.
Heb. 3. 13.*

day come, wherein thou must bee brought forth to * receive according to the things which thou hast done in that body, whether it be good or evill. Oh, let not then the false hope of an uncertain long life hinder thee, from becoming a present Practi-zer of Religious Piety, God * offer-eth grace to day; but who promi- seth to morrow? There are now in hell many young men, who had pur- posed to repent in their old age: but Death cut them off in their impeni- tencie ere ever they could attaine to the time they set for their repen- tance. The longer a man runs in a disease, the harder it is to be cured: for custome of sinne, breeds hardnesse of heart: and the impediments which hinder thee from repenting now, will hinder thee more, when thou art more aged.

A wiseman being to goe a farre and foule journey, will not lay the heaviest burden upon the weakest horse. And with what conscience canst thou lay the great load of re- pentance, on thy feeble and tyred old age?

age? whereas now in thy chiefest strength thou canst not lift it, but art readie to stagger under it. Is it wisdom for him that is to saile a long and dangerous voyage, to lye playing and sleeping, whilest the winde serveth and the Sea is clame, the Ship sound, the Pilot well, Mariners strong; and then set forth when the winds are contrary, the weather tempestuous, the Sea raging, the Ship rotten, the Pilot sicke, and the Sailers languishing? Therefore, O sinfull soule, begin now thy conversion to God, whilest life, health, strength, and youth lasteth: before those * yeeres, draw nigh, when as thou shalt say, *I have no pleasure in them.* God ever required in his service, the * first borne; and the * first fruits; and those to be offered unto him without delay. So just * Abel offered unto God his first-lings, and fattest Lambs: & reason good; that the best Lord should be first, and best served. All Gods servants should therefore * remember to serve the Creator in the dayes of

*Ecc.12.1

*Exo.13.2

*Ex.22.29

*Gen.4.4.

*Eccl.12.

12.

*Gen.22.3

- * Gen. 22. 3. *their youth ; and * early in the morning, like Abraham, to sacrifice unto God the young Isaac of their age.*
- * Gen. 43. 2. ** Ye shall not see my face (saith Joseph to his Brethren) except you bring your younger brother with you. And how shalt thou looke in the face of Jesus , if thou givest thy younger yeeres to the devil, and bringest him nothing but thy blind, lame, and decrepit old age ? Offer it unto thy*
- * Mal. 1. 8. ** Prince; saith Malacbi. If he will not accept such a one to serve him, how shall the Prince of Princes admit such a one to be his servant ? If the *King of Babel would have young men (well favoured, and such as had ability in them) to stand in his palace, shall the King of Heaven have none to stand in his Courts , but the blind and lame, such as the soule of David hated ? Thinkest thou, when thou hast served Satan with thy prime yeers, to satisfie God with thy dotage ? Take heed lest God turne thee over to thy old master againe : That as thou hast all the dayes of thy life done his worke: so he may in the end pay thee thy*

thy wages. Is that time fit, to undertake by the *serious* exercises of repentance (which is the *worke of works*) to turne thy sinfull soule to GOD; when thou art not able with all thy strength to turn thy *weary bones* on thy soft bed? If thou findst it so hard a matter now; thou shalt finde it far harder then. For thy *sinne* will wax stronger, thy *strength* will grow weaker, thy *conscience* will clogge thee, *pain* will distract thee, the *fear of death* will amaze thee, and the *visitation* of friends will so disturbe thee, that if thou be not furnished afore-hand with store of *faith*, *patience*, and *consolation*: thou shalt not be able either to meditate thy self or to heare the word of comfort from others: not to pray alone, nor to joyn with others who pray for thee. It may be thou shalt be taken with a *dumbe palsey*, or such a *deadly senselesnesse*, that thou shalt neither remember God, nor thinke upon *thine owne* estate: and dost thou not well deserve, that God should forget to save thee in thy death; who art so unmindfull now

to

Mat. 7. 22.

Heb. 12. 17

Mat. 25. 11

Apo. 3. 10,

to serve him in thy life? The feare of death will drive many at that time, to cry, Lord, Lord: but Christ protesteth, that he will not then know them for his. Yea, many shall then (like Esau) with teares seeke to repent; and yet finde no place to repentance. For man hath not free-will to repent when he will, but when God will give him grace. And if mercy shewed her selfe so inexorable, that she would not open her gates to so tender suiters, as *Virgins*, to so earnest suiters as *knockers*, because they knocked too late: How thinkest thou, that she will ever suffer thee to enter her gates, being so impure a wretch that never thinkest to leave sinne, till sin first leaveth thee, and didst never yet knocke with thine own fists upon the breasts of a penitent heart? And justly doth her Grace deny to open the gates of Heaven, when thou knockest in thine *adversitie*; who in thy *prosperity* wouldest not suffer CHRIST, whilest he knocked, to enter in at the doore of thy heart. Trust not
either

either late repentance, or long life:
not late repentance; because it is
much to be feared, lest that the re-
pentance, which the *feare of death*
enforceth *dies* with a man *dying*.
And the Hypocrite, who deceived
others in his life, may deceive him-
selfe in his death. God accepteth
none but *Free-will Offering*; and the
repentance that pleaeth him, must
be voluntary, and not of constraint.
Not *long life*; for *old age* will fall
upon the neck of youth; and as no-
thing is more sure than *death*, so no-
thing is more uncertaine than the
time of *dying*. Yea, often-times when
ripenes of sin is hastened by outra-
giousnesse of sinning; God sudden-
ly cutteth off such *vicious livers*,
either with the sword, *intemperate-
nesse, luxury, surfeit*, or some other
fearefull manner of *sicknesse*. Maist
thou not see, that it is the *evill spirit*
that perswades thee to deferre thy
Repentance till old age; when Ex-
perience tels thee, that not *one* of a
thousand that takes thy course, doth
ever attain unto it? Let *Gods Holy
Spirit*

*Nascentes
morimur fi-
nisque ab o-
rigine pen-
det.*

*Et pube-
scen- jun-
cta senecta
premit;
Mani.*

*Nequitias
vite non fi-
nit esse se-
num.*

Mat. 27. 45

*Deut. 30.

16.

Pro. 23.

Psal. 34.

11, &c.

*Psal. 90. 9

*Jam. 4.

14.

*Psal. 109

23.

*Psa. 76. 5

Psal. 90. 5

*1 Pet. 1.

24.

*Psa. 90. 6

*Ila. 38.

12.

*2 Cor. 4.

17.

*Heb. 11.

25.

2 Cor. 4.

17.

Spirit move thee not to give thy selfe any longer to eat and drinke with the drunken, lest thy master send death for thee in a day, when thou lookest not for him, and in an houre that thou art not aware of, and so, suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth. But if thou lovest * long life, feare God, and long for life everlasting. The longest life here, when it is come to the period, will appeare to have been but as a * tale that is told, a * vanishing vapour, a flitting * shadow, a seeming * dream: a glorious flowre, growing, and * flourishing in the * morning, but in the evening cut downe and withered; or like a * Weavers shuttle, which by winding here and there swiftly unwindeth it self to an end. It is but a * moment, saith S. Paul. Oh then the madnesse of man! that for a moment of * sinfull pleasure will hazard the losse of an * Eternall weight of glory.

These are the seven chiefe hinderers

ers

ners of Piety, which must be cast out like *Mary Magdalens* seven devils, before ever thou canst become a true Practizer of Piety, or have any sound hope to enjoy either favour from Christ by grace, or fellowship with him in glory.

The conclusion.

TO conclude all; for as much as thou seest, that *without Christ* thou art but a *slave of sinne*, *Deaths vassall*, and *Worms meate*; whose thoughts are vaine, whose deeds are vile, whose pleasures have scarce beginnings, whose miseries never know end; What wise man would incur these *hellish torments*, though he might by living in sin, purchase to himselfe for a time, the *Empire of Augustus*, the riches of *Cræsus*, the pleasures of *Salomon*, the policy of *Achitophel*, the voluptuous fare, and fine Apparel of *Dives*? for what should it availe a man (as our Saviour saith) to win the whole world for a time; and then to lose his soule in Hell for ever?

And

Mark. 16.

9.

Luk. 8.2.

Heb. 3. 13.

And seeing that likewise thou seest how great is thy happiness in Christ; and how vaine are the hinderances, that debarre thee from the same; beware (as the Apostle exhorteth) of the deceitfulness of sinne. For that sinne, which seemes now to be so pleasing to thy corrupt nature, will one day prove the bitterest enemy to thy distressed soule: and in the meane while harden (unawares) thine impenitent heart.

Sinne (as a *Serpent*) seemes beautiful to the eye: but take heed of the sting behind: whose venemous effects if thou knewest; thou wouldest as carefully flie from sin, as from a *Serpent*: for,

1. Sinne did never any man good: & the more sinne a man hath committed, the more odious hee hath made himselfe to God, the more hateful to all good men.

2. Sinne brought upon thee all the evill crosses, losses, disgraces, and sicknesses, that ever befell thee: Fooles (saith David) by reason of their transgressions, and because of their

Psal. 107.

17.

their iniquities, are afflicted. Jeremy in lamenting manner asketh the question. *Wherefore is the living man sorrowfull?* The holy Ghost answereth him; *Man suffereth for his sin.* Hereupon the Prophet takes up that dolefull out-cry against sin as the cause of all their miseries, *Woe now unto us that ever we have sinned.*

Lam. 3. 20.

Lam. 5. 16.

3. If thou doest not speedily repent thee of thy sinnes, they will bring upon thee yet far greater plagues, losses, crosses, shame and Iudgements, then ever hitherto befell thee; Reade *Levit. 26. 18. &c. Deut. 28. 15, &c.*

Gen. 15. 16.

4. And lastly, if thou wilt not cast off thy sin, God (when the measure of thine iniquity is full) will cast thee off for thy sin; for as he is just, so he hath power to kill and cast into hell all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternall wraith due thereto in the world to come, and be assured that thou art not one of those who are given over to a reprobate

K

sense:

Dan 4. 24,



2 Sam. 12,

13.

Ion. 3. 5,

&c.

Luke 22.

62.

2 Cor. 5.

10.

sence; Let then (O sinner) my counsell be acceptable unto thee; breake off thy sinnes by righteousnessse, and thine iniquities by shewing mercy towards the poore: O let there (at length) be an healing of thine error. Nathan used but one parable, & David was converted: Jonas preached but once to Ninive, and the whole City repented: Christ looked but once on Peter, and he went out and wept bitterly. And now, that thou art oft and so lovingly intreated, not by a Prophet, but by Christ the Lord of Prophets: yea, that God himself by his Embassadors doth pray thee to be reconciled unto him: leave off thine adultery with David: repent of thy sins like a true Ninivite; and whilst Christ looketh in mercy upon thee, leave thy wicked companions, and weep bitterly for thine offences.

Content not thy selfe with that small Religion, which unregenerate men have framed to themselves in stead of sincere devotion: for, in the multitude of opinions most men have almost lost the practice of true Religion,

Religion. Thinke not that thou art a Christian good enough, because thou doest as the most, and art not so bad as the most. No man is so wicked, that he is addicted to all kind of vices (for there is an *Antipathy* twixt some vices :) But remember that *Christ* saith, *Except your righteousness shall exceede the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdome of Heaven.* Consider with thy selfe, how far thou comest short of the *Pharisees* in fasting, praying, frequenting the Church, and in giving of Almes. Thinke with thy selfe how many *Pagans*, who never knew *Baptisme*, yet in mortall vertues, and honesty of life, do goe far beyond thee. Where is then the life of *Christ* thy *Adaster*? and how far art thou from beeing a true *Christian*? If thou doest willingly yeeld to live in any one grosse sin, thou canst not have a regenerated soule; though thou reformest thy self like *Herod*, from many other vices. A true Christian must have

Mat. 5. 20.

Mat. 6. 16.

Jam. 2. 12.

1 Pet. 2. 1.

Mat. 7. 14,

Mat. 19.

236

Mat. 7. 14,

& 27. 14.

Luke 13.

24.

spect to walke in the *truth* of his heart, in all the Commandements, of *God* alike: for (saith *S. James*) *He that shall offend in one point of the Law (wiltully) is guilty of all.* And *Peter* bids us *lay aside* (not some but) *all malice, guile, and hypocrisie, &c.* One sin is enough to damne a mans soule, without *Repentance*: dream not to go to heaven, by any *nearer, or easier* way then *Christ* hath trained to us in his word. The way to heaven is not *easie, or common*, but *straite and narrow*: yea so *narrow*, that *Christ* protesteth that a *Rich man* shall hardly enter into the *Kingdom of Heaven*, and that those who enter, are but a *few*: and that those *few* cannot get in, but by *striving*: and that some of those who *strive* to enter in, shall *not be able*. This all *Gods Saints* (whilst they here lived) knew well: when with so often *fastings*, so earnest *prayers*, so frequent hearing the *Word*, and receiving the *Sacraments*, and with such abundance of *teares*, they devoutly begged at the hands of *God* for

for Christs sake to be received into his Kingdom.

If thou wilt not believe this truth, I assure thee that the devill, which perswades thee now, that it is easie to attaine Heaven, will tell thee *hereafter*, that it is the hardest businesse in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soule, and to go the right and safe way to Heaven: get forthwith (like a *wise Virgin*) the Oyle of Piety in the Lampe of thy Conversation; that thou mayest be in a *continual* readinesse to meet the Bridegroom, whether he commeth by Death, or by judgement. Which that thou mayst the better do; let this be thy *daily practise*.

Mat. 25. 1,

How a private man must begin the morning with Piety.

AS soon as ever thou awakest in the morning, keep the doore of thy heart fast shut, that no *Earthly thoughts* may enter, before that

* *Primitie*
Die & cor-
dis D:o of-
senders

Amb. in
 Psal. 119.

Ex. 27. 20,
 21.

Ex. 30. 6, 7
 Pl. 14. 1, 2.

a Pl. 51.

b Rom. 8.

c Hos. 13. 2

that God be come in first and let him
 (before all others) have the * first
 place therein. So all evill thoughts,
 either will not dare to come in: or
 shall the easier be kept out; and the
 heart will more favour of Piety and
 godlineffe all the day after. But if thy
 heart be not (at the first waking) fil-
 led with some meditations of God,
 and his Word; and dressed like the
 Lampe in the Tabernacle every
 morning and evening, with the oyle
 Olive of Gods Word; and perfumed
 with the sweet incense of prayer:
 Satan will attempt to fill it with
 worldly cares, or fleshly desires, so
 that it will grow unfit for the ser-
 vice of God all the day after, sending
 forth nothing; but the stench of
 corrupt and lying words, and of
 rash and blasphemous Oathes.

Beginne therefore every dayes
 worke, with Gods Word and Prayer:
 and offer up unto God upon
 the Altar of a ^a contrite heart, the
 b groanes of thy Spirit, and the
 c silves of thy lips, as thy morning
 sacrifice, and the first fruits of the
 day:

day: and as soone as thou awakest,
say unto him thus;

*A short Soliloquie, when one first
wakes in the Morning.*

MY soule waiteth upon thee, O
Lord, more then the Morning
Watch watcheth for the Morning.
O God, therefore be mercifull unto me,
and blesse me, and cause thy face to
shine upon me: fill me with thy mercy
this Morning, so shall I rejoyce and be
glad all my dayes.

Pf. 130.6.
Pf 67.1.

Meditations for the Morning.

Then Meditate.

1. **H**OW Almighty God can (in
the Resurrection) as easily
raise up thy body out of the grave,
from the sleepe of death; as hee
hath this Morning wakened thee
in thy bed, out of the sleepe of na-
ture. At the drawing of which Re-
surrection day, Christ, shall come to be
glorified in his Saints: and every one
of the bodies of the thousands of
his Saints (being fashioned like unto

Pf. 90. 14.
2 Thes. 1. 10.
Jude verse
14.
Phil. 3. 20
Mat. 13. 6;
& 17. 2.

Luke 9.31,

Acts 27.

31.

1 Cor. 6.3.

Iude v. 15.

Luk. 14.

14.

his *glorious* body) shall shine as bright as the *Sun*. All the *Angels* shining likewise in their glory: the body of *Christ* surpassing them all in splendour and glory: and the *Godhead* excelling it. If the rising of one *Sun*, make the Morning skie so *glorious*; what a bright shining and glorious Morning will that be, when so many thousand thousands of bodies far brighter then the *Sunne*, shall appeare and accompany *Christ*, as his glorious traine, comming to keep his generall *Sessions* of righteousness, and to Judge the wicked *Angels*, and all ungodly *Men*? and let not any transitory profit, pleasure, or vaine-glory of this day, cause thee to lose thy part and portion of the *eternall* blisse and glory of that day, which is properly termed the *Resurrection* of the just. Beasts have bodily eyes, to see the ordinary light of the day: but endeavour thou with the eye of *Faith*, to foresee the *glorious* light of that day.

2. That thou knowest not how neere the evill spirit (which night
and

and day like a roaring Lyon, walketh about seeking to devoure thee) was unto thee whilest thou sleptest, and wast not able to helpe thy self: and that thou knowest not what mischief he would have done to thee, had not God hedged thee and thine, with his ever waking providence, and guarded thee with his holy and blessed Angels.

13. If thou hearest the Cock crow; remember Peter to imitate him: and call to mind that Cock-crowing sound of the last trumpet, which shall waken thee from the dead. And consider in what case thou wert, if it sounded now: and become such, as thou wouldest wish to be then: lest at that day thou wilt wish, that thou hadst never seene this: yea curse the day of thy naturall birth, for want of being new borne by spirituall grace. * When the Cock crows, the Theife despaires of his hope, and gives over his nights enterprise: So the Devil ceaseth to tempt or attempt any further, when he heares the

K 5 devout

1 Pet. 5. 8,
Job. 1. 7.

Job. 1. 10
Ps. 121. 4.
Ps. 34. 7,
& 19 11.
Gen. 3. 1.
1. 2.
2 Reg. 6.
16.
Lu'ke 22.
61, 62.

Jer. 2. 14.
Job 3. 1.
Tit. 3. 5.
* Gallo ca-
nente, suae
Latro re-
linguit in-
sidias, &c.
A. ab.
Hexam.
lib. v. c.

devout Soule wakening her selfe with Morning prayer.

Psa. 139.
2, 3.

Gen. 31.
55 & 32.
1, 2.
Psal. 91. 5.
11.
Acts 12. 11.

4. Remember that Almighty God is about thy bed, and seeth thy down-lying, and thy up-rising: understandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, do also behold how thou *wakest* and *rise*. Do all things therefore as in the awefull *presence of God*, and in the *sight of his holy Angels*.

5. As thou art putting on thine *apparell*, remember, that they were first given as covering of shame; being the filthy effects of sin: and that they are but made of the *offalls* and *excrements* of dead beasts. Therefore, whether thou respect the *stuffe*, or the first *institution*, thou hast so little cause to be *proud* of them, that thou hast great cause to be *humbled* at the sight and wearing of them: seeing the *richest apparell* are but fine covers of the *foullest* shame. Meditate rather, that

as thine apparell serves to cover thy shame, and to fence thy body from cold: so thou shouldest be as careful to cover thy soule with that wedding garment, which is the righteousness of Christ, and (because apprehended by our Faith) called the righteousness of the Saints. Lest whilest we are richly apparelled in the sight of men, we be not found to walke naked, (so that all our filthinesse be seene) in the sight of God. But that with his righteousness (as with a Robe) we may cover our selves from perpetuall shame: and shield our souls from that fiery cold that will procure internall weeping and gnashing of teeth. And with all consider how blessed a people were our Nation, if every *filken suit* did cover a sanctified soule. And yet a man would think, that on whom God bestowed most of these outward blessings, of them he should receive greatest inward thanks. But if it prove otherwise, their reckoning will prove the heavier in the day of their accounts.

6. Con-

Mat. 23.
11.
Rom. 13.
14.
1 Cor. 1.
30.
Phil 3. 9.
Apo. 19. 18
Eph. 4. 21.
Apoc. 16.
15.

Mat. 23.
13.
Luk. 3. 4.

Lam. 5. 23,
Psal. 119. 5,

Wis. 15. 29

6. Consider how Gods mercy is renewed unto thee *every morning*, in giving thee (as it were) a new life: and in causing the Sun, after his uncessant race, to rise againe to give thee *light*. Let not then this *glorious* light burne in vaine: but prevent rather (as oft as thou canst) the *Sun rising*, to give God *thanks*: and kneeling down at thy bed side salute him at the *day spring* with some devout *Antelucanum*, or Morning *Soliloquie*: containing an humble confession of thy sins, the pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his *Church*, thy *selfe*, and all that do belong unto thee.

Briefe directions how to reade the holy Scriptures, once every yeare over, with ease, profit and reverence.

BUt for as much that as Faith is *the soule*; so reading and meditating of the *Word of God*, are the *Parents*,

Parents of Prayer : Therefore before thou prayest in the *Morning*, first reade a Chapter in the *Word of God*: then meditate a while with thy self how many *excellent things* thou canst remember out of it.

As first ; what good counsels or exhortations to good works, and to a holy life.

Secondly, what threatnings of judgements against such and such a sin : and what fearfull examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promiseth to *Patience*, *Chastity*, *Mercy*, *Almes-deeds*, *Zeale* in his service, *Charity*, *Faith*, and *trust* in God, and such like Christian virtues.

Fourthly, what gracious Deliverances God hath wrought : and what speciall blessings he hath bestowed upon them, who are his true and zealous servants.

Fifthly, apply these things to thine own heart, and reade not these *Chapters*, as matters of *Historical*

ricall discourse : but as if they were so many *Letters* or *Epistles* sent downe from God out of Heaven unto thee : for *whatsoever is written, is written for our learning*, Rom. 15:4.

Sixthly, reade them therefore with that reverence, as if God himselfe stood by, and *speak* these words unto thee, to excite thee to those *vertues*, to disswade thee from those *vices* : assuring thy selfe, that if *such sins* (as thou readest there) be found in thee without repentance, the *like plagues* will fall upon thee : but if thou doest practise the *like piety and vertuous deeds*, the *like blessings* shall come unto thee and thine.

In a word ; apply all that thou readest in holy Scripture, to one of these two heads chiefly ; either to confirme thy *faith*, or to encrease thy *repentance*, for as *Sustine & Abstine*, beare and forbear, was the Epitome of a good Philosophers life so *Crede & Resipisce*, believe and repent, is the whole summe of a true Christians profession. One Chapter
thus

*Epistoli
dict.*

thus read with understanding, and meditated with application, will better feed and comfort thy soule, then ~~five~~ read and run over without marking their scope or sense, or making any use thereof to thine own selfe. If in this manner thou shalt read three Chapters every day: one in the morning, another at noone, and the third at night, (reading so many Psalmes instead of a Chapter, as our Church Liturgy appoints for Morning or Evening Prayer) thou shalt read over all the *Canonicall*^a Scripture in a year; except six Chapters, which thou mayst adde to the taske of the last day of the yeare. The reading of the Bible in order, will helpe thee the better to understand both the History and scope of the holy Scripture. And as for the *b* *Apocrypha*, being

the dayes of the yeere) there will remaine but six which thou mayest dispose of as is prescribed. *b* *Has viginti duos libros lego: cum Apocryphis vero nihil habeam negotii, has tantum studio se medicare Scripturas, quos in Ecclesia confidenter legitur.* *Miles* *reprobandiores et & Rabiosiores fuerunt. Apostolice potius. Episcopi* *veritatis duces, qui nobis eas tradiderunt.* *Tu igitur cum sitis Ec-* *clesie non transgreddaris illius terminos.* *Ac veteris Testamenti (ut* *dictum est) viginti duos medicare libros.* *Cyrillus, Hierosolymitan. Ca-* *techis. 4.*

a In the Canonically Bookes of the Old Testament there are 931. Chapters: but distributing the 150. Psalmes into 60 parts, thou shalt finde but 841. which being added to 260. (the number of the Chapters in the New Testament) will amount to 1101. dividing which by three into 365. (the number of

but

but penned by *mans spirit*; thou mayest reade them at thy pleasure; but believe them so far as they agree with the *Canonicall Scripture*, which is endited by the *holy Ghost*.

But it may be thou wilt say, that thy businesse will not admit thee so much time as to reade every *Morning a Chapter*, &c. O man, remember that thy life is but short, and that *all this businesse* is but for the use of this *short life*: but *salvation or damnation is everlasting*! Rise up therefore every morning by so much time the earlier: defraud thy *foggy flesh* of so much *sleep*, but rob not thy *soule* of her *food*, nor God of his service: And serve the *Almighty* duly whilest thou hast *time and bealth*.

Having thus read thy Chapter, as thou art about to pray, remember, that God is a God of holinesse, whereof he warneth us by repeating so often, *Be ye holy, for I am Holy*. And when he devoured with a sudden fire, *Nadab and Abihu*, for offering unto him *Incense with a strange fire*, (like those now a-dayes, who offer

c Ex. 26. 36

d Lev. 21.

44 & 19.

2 & 20. 7.

1 Pet. 2. 5,

Lev. 10. 2.

offer Prayers from hearts fraught with the fire of *lust* and *malice* :) the Lord would give no other reason of his Judgements but this, I will be sanctified in them that come near me. As if he should have said, if I cannot be sanctified by them, who are my servants, in serving me with that holiness that they should, I will be sanctified on them, by confounding them with my just judgements, which their lewdness doth deserve. God therefore cannot abide any wilfull uncleanness, or filthiness in them, who serve him : in so much that he commanded the *Israelites*, that when they were in *Campe* against their enemies they should dig a hole with a paddle, and cover their excrements : his reason is, For the Lord thy God walketh in the midst of thy Campe, to deliver thee, and to give thee thine enemies before thee : therefore thy Host shall be holy, that he see no filthy thing in thee, and turne away from thee.

If he will have men to be so holy

Verf 3.

Dan. 23.
13, 14.

Job 11, 13,
14.

Iſa. 1. 5.

in time of war in the Field: how much more holineſſe expecteth he at our hands, in time of peace, in our houſes? therefore ſaith Zophar in Job: *If thou prepare thine heart, and ſtretch out thine hand towards God to pray: if iniquity be in thy hand, put it far away, and let no wickedneſſe dwell in thy Tabernacle.* For, as Eſay ſaith; if there be any uncleanneſſe in our hands, (that is, any ſin whereof we have not repented) though we ſtretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers. Therefore before thou prayeſt, let God ſee that thy heart is ſorrowfull for thy ſin: and that thy minde is reſolved (through the aſſiſtance of his grace) to amend thy faults. And then having waſhed thy ſelf, and adorned thy body with apparel which beſeemeth thy calling, and the Image of God, which thou beareſt; ſhut thy chamber door, and kneele downe at thy bed ſide, or ſome other convenient place, and in reverent man-

ner

ner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soule, offer up unto God from the Altar of a contrite heart, thy prayer as a morning sacrifice, through the mediation of Christ, in these, or the like words.

A Prayer for the Morning.

O Most mighty and glorious God, full of incomprehensible Power, and Majesty, whose glory the very Heavens of Heaven is not able to containe: looke downe from Heaven, upon me thine unworthy servant, who here prostrate my selfe at the Footstool of thy Throne of Grace. But looke upon me, O Father, through the merits and mediation of Iesus Christ, thy beloved Son, in whom only thou art well pleased. For of my self I am not worthy to stand in thy presence, or to speake with mine unclean lips to so holy a God as thou art. For thou

1 King. 8:
27.

Ps. 132. 7:
Heb. 4. 16.
Dan. 9. 18.
Mat. 3. 17.

Isa. 6. 5.

Psal. 51: 5,

Gen. 6. 5.

Mat. 15. 19

Mat. 12. 34

Psa. 140. 1.

2.

Dan 9. 10,

Dan. 9. 11,

Lev. 26. 14,

&c.,

Dan. 3. 27,

26.

Dan. 9. 11,

Gal. 3. 19,

Esd. 6. 13,

Lam. 3. 22,

thou knowest that in sin I was conceived and borne, and that I have lived ever since in iniquity: so that I have broken all thy holy Commandments, by sinfull motions, unclean thoughts, evill words, and wicked workes: omitting many of those duties of Piety which thou requirest for thy service, and committing many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

[Here thou must confesse unto God thy secret sins, which do most burden thy conscience: with the circumstances of the time, place, person, and manner how it was committed, saying, *But more especially, O Lord, I do here with grieve of heart unto thee &c.*

And for these my sins, O Lord, I stand here guilty of thy curse, with all the miseries of this life, and everlasting torments in hell fire, when this wretched life is ended, if thou shouldest deale with me according to my deserts. Yea Lord, I confesse that it is thy mercy which endueth

for

for ever, and thy compassion which never failes, that is the cause that I have not been long agoe consumed. But with thee, O Lord, there is mercy and plenteous redemption. In the multitude, therefore of thy mercy, and confidence in Christs merits, I intreat thy divine Majesty, that thou wouldest not enter into judgement with thy servant, neither be extreme to marke what I have hitherto done amisse: for if thou doest, then no flesh can be justified in thy sight: nor any living stand in thy presence. But be thou mercifull unto me, and wash away all the uncleanness of my sin with the merits of that precious blood which Iesus Christ hath shed for me. And seeing that he hath borne the burden of that curse, which was due for my transgressions, O Lord, deliver me from my sins, and from all those Judgements which hang over my head, as due unto me for them: and separate them as far from thy presence, as the East is from the West: bury them in the buriall of Christ, that they may never have power

Pf. 130. 4.

Pfal. 5. 7.

Psa. 13. 5.

Pfal. 14.

Eze. 36. 25

1 Joh. 1. 9.

Gal 3. 13.

Pf. 103. 12,

Col. 2. 12.

13.

Eph. 2. 5, 6.

Iohn. 1. 29.

Ps. 51. 7. 1.

Gal. 4. 24,

25.

Luke 1. 74,

75.

Mat. 24. 13.

power to rise up against me, to shame me in this life, or to condemn me in the world which is to come. And I beseech thee, O Lord, not only to wash away my finnes with the *bloud* of thine immaculate *Lambe*, but also to purge my heart by the *holy Spirit*, from the dross of my naturall corruptions: that I may feele thy *Spirit* more and more *kill*ing my sinne, in the power and practice thereof: so that I may with more freedom of *minde*, and liberty of *will*, serve thee the *everlasting God* in *righteousnesse* and *holinesse* this day. And give me grace, that by the direction and assistance of the same thy *holy Spirit*, I may persevere, to be thy *faithfull* and *unfeigned* servant unto my lives end: that when this *mortal* life is ended, I may be made a partaker of *immortalitye*, and *everlasting happines* in thy heavenly kingdome. In the mean time, O Lord, whilst it is thy blessed will and pleasure, that I may continue to spend and end that *small number* and remnant of dayes, which thou

hast

hast
this
num
my be
doest
good
pena
that
encre
thee
end
thof
to be
for n
good
alrea
be th
godly
as th
glori
amp
mou
of a
repl
Hob
cor
give
than

hast appointed for me to live in this vale of misery; teach me so to number my dayes, that I may apply my heart unto wisdom: and as thou doest adde dayes unto my life; so, good Lord I beseech thee, adde repentance & amendment to my daies; that as I grow in yeares, so I may encrease in grace, and favour with thee, and all thy people. And to this end, give unto me a supply of all those graces, which thou knowest to be wanting in me, and necessary for me, with an increase of all those good gifts, wherewith thou hast already endowed me: that so I may be the better enabled to leade such a godly life, and honest conversation, as that thy Name may thereby be glorified, others may take good example by me, and my soule may more cheerfully feed on the peace of a good conscience, and be more replenished with the joy of the Holy Ghost. And here, O Lord, according to my bounden duty, I give thee most humble and hearty thanks, for all those blessings which

Psa. 90. 11.

Rom. 14.
17.

Eph. 1. 4.
 Mat. 23. 34.
 Gen. 9. 6.
 Eph. 4. 24.
 Col. 3. 10.
 Rom. 8. 28
 Mat. 22. 3.
 Rom. 1. 16.
 Rom. 16.
 25, 26.
 1 Pet. 2.
 18, 19.
 Apoc. 5. 9.
 Rom. 3. 28.
 Gal. 2. 16.
 Eph. 1. 3.
 1 Cor. 6. 11
 1 Pet. 1. 2.
 2 Pet. 3. 9,

which of thy goodnesse thou hast
 bestowed upon me. And namely,
 for that thou hast of thy free love,
 according to thine eternall purpose
electd me before the foundation of
the world was laid, unto salvation in
Iesus Christ: for that thou hast crea-
 ted me after thine *own Image*, and
 hast begun to restore that in me
 which was lost in our first parents:
 for that thou hast effectually called
 me by the working of thy spirit, in
 the *preaching* of thy Gospell, and
 the receiving of the *Sacraments* to
 the knowledge of thy saving grace
 and obedience of thy blessed will:
 for that thou hast bought and *Re-*
deemed me with the blood of thine
only begotten Son, from the tor-
 ments of *Hell*, and thrall of Satan:
 for that thou hast by *faith in Christ*,
freely justified me, who am by nature
the Child of wrath: for that thou
 hast in good measure *sanctified* me
 by thy holy Spirit and given me so
 large a time to repent, together
 with the meanes of Repentance.
 I thanke thee likewise, good Lord,
 for

for my life, health, wealth, food, raiment, peace, prosperity and plenty, and for that thou hast preserved me this night from all perils and dangers of body and soule, and hast brought me safe to the beginning of this day. And as thou hast now wakened my body from sleepe: so I beseech thee waken my soule from sin, and carnall security: and as thou hast caused the light of the day to shine in my bodily eyes: so, good Lord cause the light of thy Word, and holy spirit, to illuminate my heart: and give me grace as one of thy children of light, to walk in all holy obedience before thy face this day: and that I may endeavour to keepe faith and a cleare conscience towards thee, and towards all men, in all my thoughts, words, and dealings. And so good Lord, bleesse all my studies and actions, which I shall take in hand this day; as that they may tend to thy glory the good of others, and the comfort of mine own soule and conscience in that day, when I shall make my finall

Eph. 5.13.

Luke 16, 8.
Phil. 2. 11.
Acts 24. 16

L

accounts

Zach 3. 2.

Psal. 34. 7.

Psal. 91. 11.

Psal. 31. 6.

Luke 23.

46.

Neh. 13.

31.

accounts unto thee for them. Oh my God, keepe thy servant that I doe no *evill* unto any man this day: and let it be thy blessed will, not to suffer the *Devill*, nor his wicked *angels*, nor any of his *evill members*, or my malicious *enemies* to have any power to do me any hurt or violence. But let the eye of thy holy providence watch over me for good and not for *evill*: and command thy holy *Angels* to pitch their *Tents* round about me, for my defence and safety in my going out, and coming in, as thou hast *promised* they should do about them that feare thy name. For, *into thy hands*, O Father I do here commend my soule, and body, my *actions*, and all that ever I have, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harme. And if I at any time this day, shall through frailty forget thee: yet Lord, I beseech thee, do thou in *mercy* remember me. And I pray not unto thee, O Father

Father, for my selfe alone, but I beseech thee also be mercifull unto thy whole Church, and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the Devill, the World and Antichrist; Give thy Gospell a free and a joyfull passage through the world, for the conversion of those who belong to thine Election and Kingdom.

Blesse the Churches and Kingdomes (wherein we live) with the continuance of Peace, Justice, and true Religion. Defend the Kings Majesty, from all his enemies, and grant him a long ilfe, in health, and all happinesse, to raigne over us. Blesse our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue. Encrease in them all heroicall gifts and spirituall graces, which may make them fit for those places, for which thou hast ordained them, direct all the Nobility, Bishops, Ministers and Magistrates of this church

L 2

and

Psal. 51. 18

19.

11a. 39. 8.

Psa. 72.

115.

2 Tim. 2. 2

H. ft. 6. 10.

1 Tim. 2. 2

1sm. 5. 15.

Heb. 11. 36

1 Cor. 10.

13.

2 Tim. 2. 9

2 Cor. 1.

6, &c.

Mat. 25.

1, 2, &c.

and Common-wealth, to governe the *Commons in true Religion Justice, obedience, and tranquility.* Be mercifull unto all the Brethren which feare thee, and call upon thy name, And comfort as many among them as are *sick,* and comfortlesse in *body,* or *minde* : especially be favourable to all such as *suffer* any trouble or persecution for the *testimony* of thy truth, and Holy Gospell. And give them a gracious *deliverance* out of all their troubles, which way it shall seeme best to thy wisdom: for the glory of thy name, the further enlarging of the truth, and the more ample encrease of their own comfort and consolation. Hasten thy coming, O blessed *Saviour,* and end these sinfull dayes. And give me grace that like a *wise Virgin,* I may be prepared with *Oyle* in my *Lampe,* to meete thee the sweete *Bridegroom* of my Soule at thy coming, whether it be by the day of *death* or of *judgement* : and then, Lord Jesus come when thou wilt, *even Lord Iesus*
come

come quickly. These and all other graces which thou knowest needfull and necessary for me, this day and evermore, I humbly beg and crave at thy hands, O Father; giving thee thy glory, in that forme of Prayer, which Christ himselfe hath taught me to say unto thee. *Our Father which art in Heaven, Hallowed be thy Name, &c.*

*Meditations to stir us up to
Morning Prayer.*

IF when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it were better either to omit prayers or else to cut them shorter : meditate that prayer is thy *spirituall sacrifice*, *wherewith* God is well pleased : and therefore it is so displeasing to the devill, and so irksom to thy flesh. Bend therefore thy *Affections* (will they, nill they) to so holy an exercise : assuring thy selfe that it doth by so much the more please God, by how much the more

Heb 13.5.
16.

it is unpleasing to thy flesh.

Psal. 14. 4.

Psa. 53. 7.

Job. 15. 4

Rom 10.
13.

Zech. 12.
10.

2. Forget not how the *Holy Ghost* puts it down as a speciall note of reprobates: *they call not upon the Lord: they call not upon God.* And when *Eliphaz* supposed that *Iob* had cast off the feare of God, and that God had cast *Iob* out of his favour, he charged him that he restrained prayer before God; making that a sure note of the one, and a sufficient cause of the other. On the other side that God hath promised, that *who soever shall call on his name shall be saved.* It is certain that he who maketh no conscience of the duty of Prayer, hath no grace of the holy spirit in him. For the spirit of grace and of prayer are one, and therefore grace and Prayer go together. But, he that can from a penitent heart (morning and evening) pray unto God: it is sure that he hath his measure of grace in this world; and he shall have his portion of glory in the life which is to come.

3. Remember, that as loathing of meat, and painfullnesse of speak-

ing are two *Symptomes* of a sicke body : so *irksomnesse* of praying when thou talkest with God , and carefulnesse in hearing when God by his *Word* speakes unto thee, are two *sure signes* of a sick soule.

4. Call to minde the zealous devotion of the Christians in the *Primitive Churches*: who spent many whole nights and vigils in *watching* and *praying* for the forgivenesse of their sins : and that they might be found ready at the comming of Christ. And how that *David* was not content to pray at *Morning*, at *Evening*, and at *Noone* : but he would also rise up at *Midnight* to pray unto God. And if Christ did chide his Disciples, because they would not watch with him one houre in *praying*, what chiding dost thou deserve who thinkest it too long to continue in prayer but one quarter of an houre ? If thou hast spent divers houres in seeing a vain *Masque* or a *Play*; yea whole dayes and nights in *carding* and *dicing*, to please the *flesh*, be ashamed to think

Psa. 55. 16,
17.

Psal. 119.
6.

Mt. 26.
40.

a Prayer of a quarter of an houre long, to be too long an exercise for the service of God.

41 Cor. 14

15, &c. 10.

26. 17.

Gen. 11. 7. 9

Apoc. 17.

5.

c A super-
stition.

Qui filo
inferis
numera
sua mar-
mura bac-
cis.

Marit.

Aiphonf.

lib. 4.

5. Consider that if the *Papists* in their blind superstition, do in an *unknown* and therefore *a unedifying Tongue* (fit onely for the children of *b mysticall Babylon*) mutter over upon their *c Beads*, every Morning and Evening, so many scores of *Ave-Maries*, *Pater-nosters*, and Idolatrous Prayers: how shall they in their *superstitious* devotion, rise up in judgement, against thee, professing thy selfe to be a true worshipper of Christ? If that thou thinkest these Prayers to bee too long a taske, being shorter for quantity then theirs, but far more profitable for quality, tending only to *Gods* glory, and thy good; and so compiled of Scripture phrase, as that thou mayst speake to God, as well in his owne holy words, as in thine owne native language; Be ashamed, that *Papists* in their *superstitious* worshipping of creatures, should shew themselves more de-

vout

vout then thou, in the *sincere* worshipping of the *true* ^d & only God. And indeed, a prayer in private devotion, should be one ^c continued speech, rather then many broken fragments.

6. Lastly, when such thoughts come into thy head, either to keep thee from *prayer*, or to *distract* thee in praying : remember that those are the *Fowles* which the *evill one* sends to devour the good *seed*, and the carcases of thy spiritual Sacrifices : but indeavour, with *Abraham* to drive them away. Yet notwithstanding, if thou perceivest at sometimes that thy spirits are *dull*, and thy minde not apt for *prayer*, and holy devotion : strive not too much for that time ; but *humbling* thy selfe at the sence of thine infirmitie and dulnesse, knowing that God accepteth the willing minde, (though it bee oppressed with the *heaviness of the flesh*) endeavour the next time to recompence this dulnesse by *redoubling* thy zeale, and for the time present commend thy

L 5

soule

d Iohn. 17.

3.

e Vox continuata,
non concissa, & rupta
ut battologia vitetur.

Parkins.
de unication. conci.
c. 10.

Mat. 13. 4.

19.

Gen. 25. 11

Mat. 26. 1.

1 Cor. 8.

12.

coule to God in this, or the like
short Prayer.

Another shorter Morning Prayer.

O Most gracious God, and
mercifull FATHER, I thine
unworthy Servant, do here ac-
knowledge that as I have bin borne
in sinne, so I have *lived in iniquity*,
and broken every one of thy
Commandments, in thought,
word, and deede, following the
desires of mine own Will, and
lusts of my flesh, not caring to be
governed by thy holy Word and
Spirit: and therefore I have justly
deserved all *shame and misery* in
this life, and everlasting *condemna-
tion in Hell fire*, if thou shouldest
but deale with me according to thy
Iustice, and my *desert*. Wherefore
O heavenly Father, I beseech thee
(for thy Son *Iesus Christ* his sake,
and for the merits of that bitter
death and *bloudy Passion*, which I
believe that *hee* hath suffered for
me) that thou wouldest pardon and
for.

forgive unto me all my *sins*, and deliver me from the *shame* and *vengeance*, which is due to me for them. And send thy holy *Spirit* into my *heart*, which may assure me that thou art my *Father*, and that I am thy *childe*, and that thou lovest me with an unchangeable love; and let the same thy *good spirit* lead me in thy *truth*, and *crucifie* in me more & more all worldly and carnall *lusts*, that my *sins* may more and more die in me; and that I may serve thee in *unfained* righteousness and holiness this day, and all the dayes of my life : that when this mortall life is ended, I may (through thy mercy in *Christ*) be made a partaker of everlasting *glory* in thy heavenly Kingdome. And here O Lord from the bottome of my heart, I thanke thee for all thy blessings which thou hast bestow'd upon my soule and body : for *electing* me in thy love, *redeming* me by thy *Son*, *sanctifying* me by thy *Spirit*, and *preserving* me from my *youth* up, until this *present* day and hour by thy most gracious *providence*. |

I thank thee more especially, for that thou hast defended mee this night from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keep me this day from all evil that may hurt me, and from falling to any grosse sin that should offend thee. Set thy feare before mine eyes, and let thy Spirit so rule my heart, that all that I shall *thinke, doe or speake*, this day may tend to thy glory, the good of others, and the peace of mine owne conscience. And to this end, I commend my *self*, and all my waies and actions, together with all that doe belong unto me, unto thy gracious *direction and protection*; praying thee to keep both them and me from all *evill*: & to give a blessing to all our honest labours and endeavours. Defend thy whole Church from the tyranny of the World, and of Antichrist; Preserve our gracious King from all conspiracies and treasons! grant him a long and prosperous Reigne over us. Blessè our gracious
Queen

Queen *Mary*, Prince, *Charles*, the Lady *Mary*, the Lady *Elizabeth*, and her Princely issue: endue them with thy grace, and defend them from all evil. Blesse all our *Ministers* and *Magistrates*, with those graces and gifts, which thou knowest necessary for their places. Be favorable to all that feare thee, and tremble at thy Judgements : comfort all those that are sick and comfortlesse; Lord keep me in a continuall readinesse, by faith and repentance for my last end : that whether I live or die. I may be found thine owne, to thine eternall *glory*, and mine everlasting *salvation*, through Jesus Christ my only Saviour. In whose blessed name I beg these mercies at thy hands, and give unto thee thy praise and glory, in that prayer, which he hath sanctified with his own lips, saying, *Our Father, &c.*

Further meditations to stir us up to Prayer in the Morning.

THinke not any *businessse* or *haste* (though never so great a sufficient

cient excuse to omit prayer in the Morning, but meditate.

1. That the greater thy businesse is, by so much the more neede thou hast to pray for Gods good speed and blessing thereon: seeing it is certain that nothing can prosper without his blessing.

2. That many a man when he thought himselfe surest, hath been soonest crossed, so maist thou.

3. That many a man hath gone out of his doore, and never come in againe. Many a man who rose well and lively in the morning, hath been seene a dead man ere night. So may it befall thee: and if thou be so carefull (before thou goest abroad) to drink, to fence thy body from ill ayres; how much more carefull shouldest thou be to pray, to preserve thy soule from evill temptations?

4. That the time spent in prayer never hindereth, but furthereth and prospereth a mans journey and businesse.

3. That in going abroad into the

*Quoniam dies
vidit ve-
niens seu-
perbum,
Hunc dies
vidit su-
giens ja-
centem.
Sence.
Nescis
quid ve-
spere seras
vchab.*

the world thou goest into a Forrest full of unknown dangers : where thou shalt meete many bryers to teare thy good name : many snares to trap thy life, and many Hunters to devoure thy soule. It is a field of pleasant grasse, but full of poisonous serpents. Adventure not therefore to go naked amongst these bryers, till thou hast praied Christ to cloath thee with his righteousness: nor to passe thorow these snares and ambushments, till thou hast prayed for Gods providence to be thy guide : nor to walke bare-foot through this snakey field ; till having thy feet shod with the preparation of the Gospel of peace, thou hast prayed to have still the brasen serpent in the eyes of thy faith, that so if thou comest not home holier, thou maist sure not to returne worse. then when thou wentest out of door.

Therefore though thy haste be never so much, or thy business never so great; yet go not about it, nor out of thy doores, till thou hast at least used this or that short Prayer.

A briefe prayer for the Morning.

O Mercifull Father; for Jesus Christ his sake, I beseech thee forgive mee all my knowne and secret sins, which in thought, word, or deede, I have committed against thy Divine Majesty, and deliver mee from all those *judgements*, which are due unto me for them; and *sanctifie* my heart with thy holy *Spirit*, that I may henceforth leade a more godly and religious life. And here (O Lord) I praise thy holy name, for that thou hast refreshed mee this night with moderate sleepe and rest. I beseech thee likewise, defend me this day from all perils and dangers of body and soule. And to this end I commend my selfe, and all my actions, unto thy blessed protection and government: thee beseeching, that whether I live or die. I may live and die to thy glory, and the salvation of my poor soule, which thou hast bought with thy precious blood;

bloud, Blesse me therefore, O Lord
in my going out and comming in: and
grant that whatsoever I shall *think*,
speake, or *take in hand* this day may
tend to the *glory* of thy name, the
good of others, and the *comfort* of
mine own conscience, when I shall
come to make before thee my last
accounts. Grant this, O heavenly
Father, for Jesus Christ thy Sons
sake: In whose blessed Name I give
thee thy *glory*, and beg at thy hands
all other graces, which thou seest
to be needfull for me this day and
ever, in that prayer which *Christ*
himselfe, hath taught me, saying:
Our Father which art, &c.

*Meditations, directing a Christian
how he may walke, all the day with
God, like Enoch.*

HAVING thus begun, keepe
all the day after, as diligent a
watch as thou canst, over all thy
thoughts, words and *actions*, which
thou mayest easily do by craving
the assistance of Gods *Holy Spirit*,
and observing these few rules.

First,

Rom. 16.

18.

Phil. 2.3.

Prov 27.2

First for thy thoughts.

a Eph. 4.

23.

b Mat. 5. 18

19.

Pla. 138. 9.

c Esa. 59. 5.

1 Sam. 12.

4.

* Qui conscientia
curam ab-
jiciunt,
nec homines
reuerentur,
nec Deum.

1. **B**E^a carefull to suppress every sin in the first motion. Dab^b B^bylons children, (whilest they are yong) against the stones. Tread (betimes) the ^c Cockatrice Egge, lest it breake out into a Serpent. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft into the same sin, lest the custome of sinning * take away the conscience of sin, and then shalt thou wax so impudently wicked, that thou wilt neither feare God, nor reverence man.

2. Suffer not thy minde to feed it self upon any imagination which is either impossible for thee to do, or unprofitable, if it be done : but rather think of the worlds vanity, to contemne it ; of death, to expect it ; of judgement to avoid it ; of hell, to escape it ; and of Heaevn, to desire it.

3. Desire not to fulfill thy mind in all things : but learne to deny thy selfe those desires (though never so pleasing

Pro 6. 14.

Zech. 8. 17.

pleasing to thy nature) which being attained, will draw either *scandal* on thy Religion, or *hatred* to thy Person. Consider in every thing the end, before thou attempt the Action.

4. Labour daily more and more to see thine own misery through *unbelief, selfe-love, and wilfull breaches of Gods Law* : and the necessity of Gods mercy through the meries of *Christs passion*, to be such : that if thou wert demanded, *What is the vilest creature upon earth ?* thy conscience may answer ; *mine own selfe by reason of my great sins* : and that if on the other side thou wert asked *What thou esteemest to be the most precious thing in the world ?* thy heart might answer, *One drop of Christs blood to wash away my sins*. And as thou tenderest the salvation of thy soule, live not in any *wilfull filthinesse*. For true faith, and the purpose of sinning can never stand together.

5. Approve thy selfe to be a true servant of Christ, not only in thy
generall

1 Kings.
13.25.
Luke 1.6.

generall calling, as in the frequent use of the *Word* and *Sacraments*: but also in thy *particular*, in making conscience to eschew every *knowne sin*, and to obey God in every one of his Commandments; like *Josias*: who turned to God with all his heart according to all the *Law* of *Moses*: and *Zachary* and *Elizabeth*, who walked in all the Commandments of God without reproof. But if it at any time through frailty, thou slippest into any sin, lie not in it, but speedily rise out of it by unfained repentance; praying for pardon, till thy conscience be pacified, thy hatred of sin encreased, and thy purpose of amendment confirmed.

6. Beware of affecting popularity by adulation: the end never proves good. And though attained by due desert; yet manage it wisely lest it prove more dangerous then contempt. For States desire but to keepe down, whom they contemne for their unworthinesse: but to cut off, whom they envy for their greatness. He therefore is truly prudent who

Who (considering the premises) neither affecteth, nor neglecteth popularity. But in any wise take heed of harbouring a **discontented minde*, for it may worke thee more woe, then thou art aware of. It is a *speciall mercy*, in the multitude of so many blessings, as thou doest enjoy, to have some crosses God gives thee many blessings, lest through want (being his child, thou shouldest despair: And he sends thee some crosses, lest by too much prosperity (playing the foole) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with a *meaner*, had they knowne their great dangers: affect therefore competency rather then eminency. And in all thy will have ever an eye to GODS will, lest thy *selfe-action* turne to thine owne destruction. Happy the man, who in this short life is least knowne of the world, so that he doth truly know God and himself! Whatsoever crosse therefore thou hast to discontent thee: remember, that

** Socrates in forum egressus, quam multis ego (inquit) non egeo. Non est ergo pauper, qui caret, sed qui eget Dimidium plus tot. Hesiod. a Feriunt summos fulmina montes. Hor. Tangunt magnos tristia fata deos. Ovid. laide Suiotas. Qui notus nimis omnibus, ignotus moritur sibi. Sen.*

Ier. 11. 20.

*Ne verbis
quod scis
ostendes,
sed rebus
te ostendo
scire.*

*Psal. 40.
186*

thou be a *good man* thy selfe, thou canst not but *rejoyce* if thou shouldst see thy worst *enemy* to become a *good man* too. But of he still *continueth* in his *malice*, and *increaseth* in his *mischief*, give thou thy selfe unto prayer committing thy selfe and commending thy *cause* unto the *Righteous Judge* of heaven and earth, saying with *Jeremy*; O Lord of hosts that judgest righteously, and tryes the reins and the heart: vengeance is thine, and unto thee have I opened my cause. In the meane while waite (with *David*) on the Lord: be of good courage, and he shall comfort thine heart.

8. The more others commend thee for an excellent act, be thou the more *humble* in thine own thoughts. Affect not the vaine prayses of men; the blessed Virgin was troubled when she was truly praised of an *Angel*. They shall be praised of *Angels in heaven*, who have chew'd the praises of men on earth: neither needest thou praise thy self: deale but uprightly, others will doe

doe that for thee. Be not thou *curious* to know *other mens doings*, but rather be carefull that no man know any *ill dealing by thee*.

9. Esteeme no sin *little*, for the *curse* of God is due to the least, and the least would have damned thee, had not the Sonne of God *died* for thee. Bewaile therefore the *misery* of thine owne state: and as occasion is ministred, *mourne* for the *iniquity* of the *time*, Pray to God to *amend* it, and be not thou one of them that make it worse.

10. Lastly, thinke often of the *shortnesse* of thy life, and certainty of *death*: and wish rather a *good life*, then a long. For, as one day of *Mans life* is to be preferred before the *longest age* of a *Stag* or *Raven*: so one day spent *religiously*, is to be higher valued, then a mans *whole life* that is consumed in profanenesse.

Cast over therefore once every day the number of thy dayes, by *subtracting* those that are past (as being vanished like yester-nightes

M

dreames.

c Ez. 9. 4.
Psa. 69 9.
Mar. 3. 5.
d Heu fugi
unt freno
non reman-
ente dies.
Psa. 90 9.
10. 11.
Non quam
diu, sed
quam bene.
* Fuit, non
vixit.
Sen.
Non refert
quanta sit
vita diu-
urnitas,
sed qualis
sit admini-
stratio.
Vives.
Tota vita
dies unus,
ne mirum
sit homines
non exsati-
ari illden-
tibus rede-
untibus.

*Non potest presentem diem recte vivere, qui se non eam quasi ultimam vitam esse cogitat.

a Mat. 12.

16.

b Prov. 17.

17. & 10.

19.

Dixisse se.
pe penituit,
tacuisse re
re nunquā.

* Nescit
vox missa
reverti.

Quam pe-
riculosum
il'ud lingua
quo vadit?

dreame, contracting them that are to come, (sith the one-half must be slept out, the rest made uncomfortable, by the troubles of the *World*, thine own sicknesse, and the death of friends:)counting* only the present day thine; which spend as if thou wert to spend no more.

Secondly for thy words.

1. **R** Emember that thou must answer for every ^a idle word; that in ^b multiloquie, the wisest man shall over shoot himselfe. Avoid therefore all tedious and idle talke, wherof seldome ariseth comfort, many times repentance: especially beware of rash answers, when the tongue out-runs the minde. The word was thine whilest thou keptst it in: it is* anothers as soon as it is out. O the shame, when a mans own tongue shall be produced a witnes, to the confusion of his own face.

Let then thy words be few, but advised: fore thinke whether that
which

which thou art to speake, be fit to be spoken : affirme no more, then what thou knowest to be true ; and be rather *c silent*, then speak to an ill, or to no purpose.

2. Let thy heart and tongue ever go together in honesty and truth : hate ^d dissembling and lying in another, detest it in thy self, or God will detest thee for it : for *he hateth a lyer, and his Father the divell alike*. And if once thou be discovered to make no conscience of lying, no man will believe thee when thou speakest a truth : but if thou lovest truth, more credit will be given to thy word then to a lyers oath. Great is the possession which *Satan* hath in those, who are so accustomed to lying, that they wil ye though they get nothing by it themselves, nor are not compelled unto it by others. Let not thine anger remaine, when thou seest the cause removed : and ever distinguish twixt him that offendeth of ^t infirmity (or against his will) and him who ^e offendeth maliciously, and of set purpose ;

M 2

let

Nescit penitenda loqui, qui proferenda prius suo tradidit examini.

Cassiod. l.

10. Ep. 4.

cl. am. 1. 19.

Consultus est tacere, quam inepte loqui.

d 1 Pet. 2. 1.

Pla. 3. 2.

Si mendacem te nominant, nemo tibi credit, etiamsi affirmes verissima.

Arist.

Odi tant

quam amaturus.

f Pro. 6. 30

Act. 3. 17.

1 Tim. 1.

13.

g Pl. 59. 3.

5.

Pl. 101. 7.

let the one have pittie, the other justice.

3. Keep thy speech as clean from all *obscurity*, as thou wouldst thy meate from poyson: and let thy talke be ^h*gracious*, that he that hears thee may grow better by thee; and be ever more earnest when thou speakest of Religion, then when thou speakest of worldly matters.

If thou perceivest that thou hast erred, *persevere* not in thine error; rejoyce to find the truth, and magnifie it. Study therefore three things especially; to *understand well*, to say *well*, and to do *well*.

And when thou meetest with *Gods children*, be sure to make some holy advantage * by them; learn of them all the good that thou canst; and communicate with them all the good things that thou knowest. The more good thou teachest others, the more will God still ^k minister unto thee. For, as the *gifts of men*, by much using, do *perish* and *decrease*: so the *gifts of God*, by much using, do the more grow and *increase*

b Eph. 4.
29.
Psal. 1. 2.
Pro. 31. 26.
Pii est alius
reddere pros.
i Pl. 139.
21.

Psal. 69. 9.
* Si verum
audias, si-
lentio proi-
nus reve-
re, illique
tanquam
divine rei
offurgito.
k Mar. 4 24
25.

crease; like the *l* widowes pitcher of oyle, which the more it powred to fill other vessels, the more it was still replenish'd in it selfe.

4. Beware that you believe not all that is told you, and thou you tell not *m* all that you heare, for if you do, you shall not long enjoy true friends, nor ever want great Troubles. Therefore in accusations, be first assured of the truth, then censure. And as thou tenderest the reputation of an honest heart, never let malice in hatred, make thee to reveale that which love in friendship, bound thee a long time to conceale. But for feare of such afterclaps, observe two things;

First, though thou hast many acquaintance; yet make not any thy familiar friend, but he that truely *feares God: such a one thou never needest to feare. For though you should in some particulars fall out, yet christian love the main ground of your friendship, wil never fall away, & the fear of God wil never suffer him to do thee any villany.

M 3

Se-

l 2 King.
4. 2.

m Eccl. 3.

7.

Luke 2: 19

*Arcanum
tibi credi-
tum fide-
us custodi
quam depo-
sitam pe-
cuniam.*

* *Vera
amicitia
tantum no-
do est inter
bonos.
Mali nec
inter se
amici sunt,
nec cum
bonis.*

*Civilem
amicum sic
habeas ut
putes posse
inimicum
fieri.*

*Quod tace-
ri vis, prior
ipse taceas.
Bellum non
est hominum
sed quod,
verbum se-
nat, belua-
rum, &
cum vitis
non homi-
nibus ge-
rendum.
Eph. 5.4.
Pl. 15.3.*

*Fruidere
pium, ne-
fas, impium,
inimane, bo-
minem, ir-
humanum.*

Secondly, do nothing in the sight of a civill friend, for which thou canst not be safe, unlesse it be concealed: nor any thing for which (if *just* cause be offered) thou needest feare him, if he prove thine *unjust* enemy. If thou hast done any thing amisse, aske God forgiveness, and perswade thy self, rather then thy friend to keep thine own counsell. For be assured, that what friendship soever is grounded upon any other *cause* then true *Religion*, if ever that cause faile, the friendship falleth off: and the rather, because that as God breeds among men, truth, peace, and amity, that we should live to do one another good: so the Divell daily soweth falsehood, discord, and enmity to cause (if he can) dearest friends to devoure one another.

5. Make not a jest of another mans infirmity: remember thine own, abhor the frothy wit of a filthy nature, whose braines having once conceived an odd scoffe, his mind travailes (as a woman with
chil

child) till he be delivered of it. Yea he had rather lose his best friend, then his worst jests. But if thou be disposed to be merry, have a special care of three things.

First, that thy mirth be not against Religion.

Secondly, that it be not against Charity.

Thirdly, that it be not against Chastity; and then be as merry as thou canst, only in the Lord.

6. Rejoyce not at the fall of thine enemy, for thou knowest not what shall be the manner of thine own end. But be more * glad to see the worst mans amendment, than his punishment. Hate no man, for feare lest Christ love him: who will not take it well that thou shouldst hate whom he loveth. Christ loved thee, when thou wast his Enemy: by the merits therefore of his blood, he requireth thee, for his sake, to love thine enemy. Deny him (being a Christian) if thou darest. He asketh but forgiveness, for forgiveness. The forgiveness of an 100 pence,

M 4

for

Nemo videtur sibi tam vilis, ut irideri mereatur.

Phil. 4. 4.

Pro. 23. 13

* Valentinianus Imp.

Cum suspicio meritis aliquis efficiendus, esset, obj. bat se mille ad vitam revocare.

Crudelis animi alienis est malis gaudere, & non miseri communem naturam.

Rom. 5. 8.

10.

Eph 3. 4.

Mat. 28.

24.25.

Psal. 1.19.

*Nec Mendacii militas est diu-
urna, nec
veritatis
domini diu-
naces.*

*Reprehensio
semper vel
meliores
vel cautio-
res nos
redditis.*

for the forgivenesse of *ten thousand Talents*. The 60 hundred thousand Crownes, for ten Crownes. Petty forgivenesse of man, for the infinite forgivenesse of Almighty GOD. Though thou thinkest thine Enemy unworthy to be forgiven, yet Christ is worthy to be obeyed.

7. When the glory of God, or good of thy neighbor doth require it, speake the truth, and feare not the face of man. The frowne of a Prince may sometimes be the favour of God. Neither shall flattery still hold in credit, nor truth alway continue in disgrace.

8. Ever think him a true friend, who tels thee secretly and plainly of thy faults. Hee that seeth thee offend, and tels thee not of thy fault, either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when hee needs, hath none to admonish him. Reprehension, be it just bee it un-just; come it from the mouth of a friend, or of a foe; it never doth a wise man harme. For if it be true,
then

thou hast a warning to amend: if it be false, thou hast a caveat what to avoid. So every way it makes a wise man better or wariier. But if thou canst not endure to be reprehended, do then nothing worthy of thy reprehension.

9. Speake not of God, but with feare and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy Name in our mouthes: much less ought we to abuse it vainely in our talke. But ordinarily to use it in *vaine*, *rash* or false oathes, is an undoubted signe of a soule, that never truly feared God. Pray therefore with *David*, when thou art to speake in any matter that may move passion: *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10. Lastly, in a *praising* be discreet; in *b* *saluting*, courtcours; in *c* *admonishing*, friendly: in *d* *forgiving*, mercifull: in *e* *promising*, faithfull, & bountifull in *f* *recompensing* good service: making not the rewards of *virtue* the gifts of *favour*.

M 5.

Third-

Si reprehendi fers egre, reprehendens ne feceris.

Lev. 19.

Qui facile in se iuratur, in jocis iurabit: qui in jocis, & in mendacio Vives.

Pf. 141. 3

a 1 Pet. 5.

b Rom 12.

* *Affabilitas & comitas sunt nullius in pendi, amicitias tamen magnas*

congluunt. 1. 2. ex b. b.

1. 2. dissol-

vum pre-

termittit.

c 1 Theff.

5. 26. 4.

d 1 Theff.

3. 5.

Lev. 19. 17

e Pf. 15. 4

f D ut.

Thirdly, for thy actions.

1. **D**Oe not evill though thou mightest :for God will not suffer the least sin (without bitter Repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a calling, nor any thing in thy calling, till thou hast first taken counsell at Gods Word, of the lawfulness thereof, and prayed for his blessings upon thy endeavour ; and then do it in the name of God with checrfulness of heart, committing the successe unto him, in whose power it is to blesse with his grace, whatsoever businesse is intended to his glory.

2- When thou art tempted to do an evill worke , remember that Satan is where his businesse is. Let not the child of God be the instrument of so base a slave : hate the worke, if thou abhorrest the Author. Aske thy conscience these two questions ; *Would I have another to doe this unto us ? What shall I answer Christ*

Psal. 119.

101.

1 Cor. 7. 5.

1 Sam. 30.
8.

*Iniminet
semper oc-
casioni suæ
diabolus.
Greg.*

Mat 7. 12.

Christ in the day of my accounts, if Contrary to my knowledge and conscience, I shall doe this wickednesse, and sinne against him? And remember with Ioseph, that though no man seeth, yet God seeth all. Fly therefore (with Ioseph) from all sinnes, as well those that are secret in the sight of God, as those that are manifest in the eyes of men. For God as he is just, without speedy repentance, will bring thy secret sins, as he did Davids, to the open light, before all Israel, and before the Sunne. Be therefore as much afraid of secret sinnes, as open shame. And so avoid all in generall, as that thou dost not allow to thy selfe any one particular, or darling sinne, which the corruption of thy nature could best agree withall: For the crafty divell can hold a man soule as fast by one, as by many sinnes: and faster by that one which doth please thee, then by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin, so be carefull to shun the *occasion.

Luk. 16. 2.
2 Cor. 6. 2
2 Cor. 5.
10.
Gen. 39. 9
11. & c.

2 Sam. 12.
12.

Luk. 8. 17
& 12. 2.

Pio. 5. 8.
& 6. 27.

* Omnia
peccandi
ocasio vi-
tanda est,
nam qui a-
mat pericu-
lum, peribit
in illo.
Eccle. 3.

Judg. 7. 27

Mat. 16.

26.

Hic murus
aheneus
esto nil con-
scire sibi,
nulla pal-
lescere cul-
pa. Hiero-
2. 2. 4. 10.

3. In affecting good actions which are within the compasse of thy calling, distrust not Gods providence, though thou see the *means* either *wanting* or *weake*. And if meanes do offer themselves, be sure that they be lawfull : and having gotten lawfull meanes, take heed that thou relye not more upon them, than upon God himselfe. Labour in a lawfull calling, is Gods ordinary meanes, by which he blesteth his Children with outward things. Pray therefore for Gods blessing upon his owne meanes. In earthly businesse, beare an heavenly minde: do thou thy best endeavour, and commit the whole successe to the *fore-ordained wisdom* of Almighty God. Never think to thrive by those meanes which God hath accursed. That will not in the end prove gaine, which is gotten with the losse of thy soule. In all therefore both *actions* and *meanes*, endeavour with *Paul* to have alway a *cleare conscience towards God and towards men*.

Looke

Looke to your selves, what conscience ye have :

For conscience shall damne, and conscience shall save.

4. Love all good things for Gods sake : but God for his owne sake. Whilest thou holdest GOD thy friend, thou needest not feare who is thine enemy: for either God will make thine enemy to become thy friend, or will bridle him that hee cannot hurt thee. No man is overthrowne by his enemy, unlesse that first his sin have prevailed over him and God hath left him to himself: He that would therefore bee safe from the feare of his enemies, and live still in the favour of his God, let him redeeme the folly of the time past, with serious repentance, look to the time present with religious diligence, & take heed of the time to come with carefull providence.

5. Give every man the honour due to his place, but honour a man more for his goodnes, then for his greatnes And of whomsoever thou hast received a benefit, unto him

Psa. 118.6.

7.

Rom. 8.

31.

Pro. 16. 7.

Gen. 3. 1. 4.

&c.

Gen. 3. 1. 7.

20. 42.

Exod. 3. 2.

25.

Num. 14.

43, 43, &c.

Psal. 27.

1, 12, 13.

(as

(as God shall inable thee) remember to be thankfull. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God as a *pledge* of his eternall love, and a *spur* to a godly life.

6. But be not proud for any externall worldly goods, nor for any internall spiritull gifts. *Not for externall goods*, because that as they came lately, so they will shortly be gone againe; their losse therefore is the lesse to be grieved at. *Not for any internall gifts*, for as God gave them, so wil he likewise take them away if (forgetting the giver) thou shalt abuse his gifts, to puffed up thine heart with a pride of thine owne worth, and contemne others, for whose good Almighty God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to be self-conceited? thou hast twenty vices that may better vilifie thee in thine own eyes.

Be the same in the sight of God who beholds thy heart, that thou seemest

*Tu recte
vives, si
curas esse
quod audis.
Hor. Ep. ad
Quint.*

seemest to be in the eyes of men that see thy face. Content not thy selfe with an *outward good name*, when thy Conscience shall inwardly tell thee it is undeserved, and therefore none of thine. A *deserved good name* for any thing, but for *goodnesse*, lasts little, and is least worth. In all the holy Scriptures I never read of an Hypocrites repentance: and no wonder; for whereas after *sinne*, *conversion* is left as a means to cure all other sinners; what meanes remains to *recover* him, who hath converted *conversion* it selfe into sin? Wo therefore unto the Soule that is not, and yet still seemeth Religious!

7. Marke the fearefull ends of notorious evill men, to abhor their wicked actions; marke the *life* of the godly, that thou mayest imitate it; and his blessed *end*, that it may comfort thee. Obey thy betters, *observe* the wise, *accompany* the honest, and love the Religious. And seeing the corrupt nature of man is prone to *hypocrisy*, beware that thou use

Nil juvat
bonum no-
men, recla-
mantie con-
scientia.

Num. 23.
10.
Psal. 37.
35, 36, 37.

1 Cor. 1.
 28.
 1st. 58. 5, 6.
 Mat. 23, 27
 28.
 Pla. 51. 56.
 a *Ama &
 impera.
 Blando vi
 laet im
 perio. Aug.
 b Qui servit
 plus, ille
 timet: fors
 illa Tyranno
 convenit,
 Claud.
 de instit.
 prin.
 c 1 Pet. 2.
 12.
 d Lev. 25.
 55.
 Phi. 5. 16.
 1 Cor. 9. 6.*

use not the exercise of Religion, as
 matters of course and custom, with-
 out care and conscience, to grow
 more holy and devout thereby.
 Observe therefore how by the conti-
 nuall use of Gods means, thou fee-
 lest they speciall corruptions weak-
 ned, and thy sanctification more &
 more encreased. and make no more
 shew of holinesse outwardly to the
 world, than thou hast in the sight
 of God inwardly in thine heart.

8. Endeavour to rule those who
 live under thine authority, rather
 by love then by fear: for to rule by
 a love is easie and safe; by tyranny,
 is ever accompaigned with care and
 b terrour. Oppression will force the
 oppressed to take any advantage to
 shake off the yoke that they are not
 able to beare; neither will Gods
 justice suffer the sway that is groun-
 ded on tyranny, long to continue.
 Remember that though by c hu-
 mane ordinance they serve thee; yet
 by a more peculiar right they are
 d Gods Servants. Yea, now being
Christians, not as thy servants, but as

bovs

bove servants, brethren, beloved in the Lord. Rule therefore over Christians (being a Christian) in love and mercy like Christ thy Master.

9. Remember that in all actions none makes a Magistrate more like God, whose Vicegerent he is, then in doing justice *justly*. For the due execution whereof,

First, have ever an open eare to the just complaints of unjust dealings.

Secondly, so lend one eare to the accuser, as that thou keepe the other for the accused: for^a he that decreeth for either part, before both be heard, the decree may be just, but himselfe is unjust.

Thirdly, in hearing both parts, incline not to the right hand for affection, or the left for hatred: as to beleeve arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, deny not justice, which is *Regia mensura*, to the meane Subject; but let the cause of the poore & needy come in equall balance

Sic Pericles, quoniam obliuiscens indueret, apud se dicere consuevit Attende Pericles, quod gestaturus es imperium in liberos Athenienses. Platin. Apoph. Quanta magis tu quoniam auctoritatem exercitatus es apud te ipsum, dicere deberes? Memento, homo, quod imperium geris in liberatos Christianos. Qui statuit aliquid parie inaudita altera, equum licet statuerit, haud equus fuit. Sen.

Judicious
Sir F. Ba
cons Es-
saies of Ju-
dica ure.

* Luk. 5. 4.

5.

Isa. 43. 3

* 2 Chro.
9. 10.

Deu. 27. 7.

Hab. 5. 1.

lance with the rich and mighty. If thou perceivest on the one side in a cause, the *high Hills of cunning advantage, powerfull combination, and violent prosecution* : and on the other side, *the low vallies of poverty, simplicity, and desolation* : prepare the way (as God doth) to judgement by* *raising vallies, and taking downe Hills*, equalling in equity : that so thou mayest lay the foundation of thy sentence upon an even ground. In matters of right & wrong, *twixt party & party*, let thy conscience be carefull, rather *Ius* * *dicere*, to pronounce the law that is made, *Secundum allegata & probata*, rather then *Ius dare*, to make a law of thine owne, upon the authority of *sic volo, sic jubeo*, fearing that fearefull malediction : *Cursed be he that removeth his neighbours land-marke*. In trialls of life and death, let Judges like *Elohim*, in justice remember mercy, and so cast the severe eye of Justice upon the *fact*, as that they looke with the pitifull eye of mercy upon the *malefactor*

lefactor, wresting the favour of law to the favour of life, where Grace promiseth amendment: but if *Injustice* requireth, that **one* rather than unity must perish, and that a rotten member must be a cut off, to save the whole body from putrifying; *fiat Iusticia*. But whilst thou art pronouncing the sentence of judgement on another, remember that thine *own* judgement hangs over thy head. In all causes therfor judge aright, for thou shalt be sure to find a righteous judge, before whom thou must shortly appeare to be judged thy self: at what time thou mayest leave to thy friend this for thine Epitaph: *Nuper eram Judex, jam Iudicis ante Tribunal*

Subsistens paveo: judicor ipse modo.

Many (I know not upon what grounds) seem to be much grieved with the *Laws* of the Land: but wiser Men may answer them with the Apostle, *Nos scimus bonam esse Legem, modo Judex ea legitime utatur*: We know that the Law is good, if a man use it lawfully. And he

* *Melius, pereat unus, quam ut pereat unitas. a Enserescindendum, ne pars fincera trahatur.*

2 Tim. 1.8.

2 Chron.
19. 11.

Pro. 21. 17.
Phil. 4 8
*Vita brevis
opulque
mulum,
operarii
pigris, &
urget Pater.
familias.
Rabb.
Apotheg.
Apoc. 12:
12.
Jam. 5. 9.*

he shall be unto me a righteous Judge, whose heart neither corruption of bribes, fear of foes, nor favour of friends can withdraw from the conscionable practice of these precepts. And to that rare and venerable Judge, I say with *Jehoshaphat*: *Be of courage, and do justice, and the Lord will be with thee good.*

10. Lastly, make not an occupation of any recreation. The longest use of pleasure is but short: but the Paines of pleasure abused, are eternall. Use therefore lawfull recreation, so far forth, as it makes thee the fitter in body and minde, to do more cheerfully the service of God and the duties of thy calling. Thy work is great, thy time is but short, And *hee who will recompence every man according to his workes, standeth at the dore.* Thinke how much worke is behinde, how slow thou hast wrought in thy time which is past; and what a reckoning thou shouldst make, if the Master should call thee this day to thine accounts. Be therefore carefull henceforth to make

make the most advantage of thy short time that remaines, as a man would of an *old Lease*, that were neere expiring, and when thou disposest to *recreat* thy selfe, remember how small a time is allotted for thy life: and that therefore much of that is not to be consumed in *idleness, sports, playes, and toyish vanities*: seeing the *whole* is but a *short while*, though it be spent in doing the best good that thou canst: for a Man was not created for *sports, playes, and recreation*: but *zealously* to serve God in *Religion*, and *conscionably* to serve his neighbour in his *vocation*, and by both to ascertain himselfe of eternall salvation. Esteeme therefore the losse of **time* one of the greatest losses. Redeem it carefully, to spend it wisely; that when that time commeth, that thou mayst be no longer a *Steward* on earth, thy Master may welcome thee, with an *Engage bone serve*, and give thee a better in heaven, where thou shalt joyfully enjoy thy Masters joyes for evermore.

Me-

* Nihil est aliud tempus quam vita, quam unusquisque tantum se amare proficetur: quum rei nullius magis sit prodigus quam temporis.

Eph. 5. 16.
Luke 16. 2.
Mar. 10. 7.

Meditations for the Evening.

*At Evening when thou preparest thy
selfe to take thy rest, meditate
on these few points.*

Psal. 90:
Job. 14. 3.
*Vive me-
mor quam
sis brevis
ævi. Hor.*

1. **T**hat seeing thy dayes are numbred, there is one more of thy number spent: and thou art now the nearer to thy end by a day.

2. Sit down a while before thou goest to bed, and consider with thy selfe what memorable thing thou hast seene, heard, or read that day, more then thou sawest, heardst, or knewest before, and make thy best use of them; but especialiy, call to minde what sin thou hast committed that day against God or man; and what good thou hast omitted: and humble thy selfe for both; if thou findest that thou hast done any goodnesse, acknowledge it to be Gods grace, and give him the glory, and count that day ^{*}lost where in thou hast not done some good.

3. If by frailty or strong tenta-
tion,

**Heu per-
didi diem
Tit. Vesp.
Apo: heg.
Nullus
sine linea
dies.*

tion, th
hast co
or faul
thou h
particu
God i
by con
vent
the far
even v
shalt l
when
recko
the J
4.
any i
goe d
If thy
hast v
thing
to fo
ged
and
yet
give
But
be t
so e

tion, thou shalt perceive that thou hast committed any grievous sinne or fault: presume not to sleepe, till thou have upon thy knees, made a particular reconciliation with God in Christ for the same: both by confessing the fault, and by fervent praying for the pardon of the same. Thus making the score even with Christ every night, thou shalt have the lesse to account for, when thou art to make thy finall reckoning, before his Majesty in the Judgement day.

4. If thou have fallen out with any in the day, let not the Sunne goe downe in thy anger that night. If thy conscience tels thee that thou hast wronged him, acknowledge thine offence, and * intreat him to forgive thee. If he have wronged thee, offer him reconciliation, and if hee will not be reconciled, yet doe thou from thy heart forgive him, *Matthew. 5. Verse 23.* But in any case presume not to be thine owne avenger. For in so doing thou doest God a double injury,

Eph. 4. 26.

*Non turpe
est veniam
precari; tur-
pe est Deū,
aut homi-
nem habere
inimicum.

*Mibi viv.
dicta, dicit
Dominus.
Rom. 12.
19.*

*Non est ti-
bi jus in ser-
vum alie
num, imo in
conservum
tuum.*

*Cui semel
ignoveris,
cura ut ille
sentiat bo-
na fide id
esse actum,
& si qua in
re illum ju-
vare potes,
experiatu-
re amicum.
Vives.*

*Mat. 3. 39.
Rom. 12.
20.*

injury: First, in offering to take the sword of justice out of his hand, as though he were not just: having reserved the execution of vengeance to himselfe. Secondly, in *usurping* authority over his servant, without referring the cause of his hearing, and censure, being his, and thy Master. Besides, thou art too partiall to be a Revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly; if on thy Enemy, too heavily. It belongeth therefore to God to revenge; to thee to forgive.

And in testimony that thou hast freely forgiven him, pray unto God for the *forgiveness* of his fault, and the amendment of his life; and the next time that occasion is offered, (and it lyes in *thy power*) doe him good, and *rejoyce* in doing it: for he that doth good to his *Enemies*, shewes himself the child of God: and his *reward* is with GOD his Father.

5. Use not *sleep* as a *meanes* to satiate the foggy *litherne* of thy
flesh

flesh: b
tyred
sleep
reviv
sleep
other
6.
bed a
bee
fear
But
with
with
firest
yeelo
God
so g
Gods
thin
mai
mea
like
R
der
ning
kne
thy
nier

flesh: but as a *medicine* to refresh thy tyred senses and members: *sufficient* sleepe quickneth the *minde*, and reviveth the *body*: but *immoderate* sleep *dulleth* the one, and *fatneth* the other.

6. Remember that *many* goe to bed and never rise againe, till they bee *wakened* and *raised up* by the fearefull sound of the *last trumpet*. But hee that *sleepeth* and *wakeneth* with *Prayer*, *sleepeth* and *wakeneth* with *Christ*. If therefore thou desirest to *sleepe securely*, and safely, yeeld up thy self into the hands of God, whilest thou art waking: and so goe to bed with a reverence of *Gods Majesty*, and consideration of thine owne *miserie*, which thou maist imprint in thy heart in some measure, by these meanes, and the like meditations.

Read a Chapter in the same order as was prescribed in the morning, and when thou hast done, kneele down on both thy knees at thy bed side, or some other convenient place in thy chamber and lis-

N

ting

In vita
tempus
quod som-
no impen-
ditur, non
est vita,
vita enim
vigilia est.

ting up thy *heart*, thine *eyes* and *hands*, to thy Heavenly *Father*, in the name and mediation of his *bo-ly Sonne Iesus*; pray unto him, if thou hast the gift of Prayer.

1. *Confessing* thy *finnes*, especially those which thou hast committed *that day*.

2. *Craving* most earnestly (for Christ his sake) *pardon & forgiveness* for them.

3. Requesting the assistance of his *Holy Spirit* for amendment of *life*.

4. In *giving thanks* for benefits received: especially for thy *preservation* that day.

5. *Praying* for *rest* and *protection* that night.

6. Remembring the state of the *Church*, the *King*, and the *Royall posterity*, our *Ministers* and *Magistrates*, and all our *Brethren* visited or persecuted.

7. Lastly, commending thy *selfe* & all *thine*, to his gracious custody.

All which thou maist doe in these or the like words.

A

A Prayer for the Evening.

O Most gracious God and loving Father, *who art about my bed, and knowest my down-lying, and mine up-rising, and art neere unto all that call upon thee, in truth and sincerity,* I wretched sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: For then thou shalt see but an uncleane and defiled creature, *conceived in sinne, and living in iniquity; so that I am ashamed to lift up mine eyes to Heaven; knowing how grievously I have sinned, against Heaven and before thee:* For O Lord, I have transgressed all thy Commandements and righteous Lawes, not only through negligence and infirmity, but oftentimes through wilfull presumption contrary to my knowledge, yea contrary to the motions of thy Holy spirit reclaiming me from them, so that I have wounded my conscience and

Pf. 139. 23.
Pf. 145. 18.

Pfal. 51. 5.
Heb. 9. 6.
Luke 15.
18.

Dan. 9. 11.

Eph. 4. 30.

Psal. 119.

17.

Isa. 6. 5.

Isa. 1. 15.

Rom. 3. 15.
16.

Gen. 6. 5:

Psa. 40. 12.

grieved thy *holy Spirit*, by whom thou hast sealed me to the day of Redemption. Thou hast consecrated my soule and body, to be the Temples of the *Holy Ghost* : I wretched sinner have defiled both, with all manner of pollution and uncleannesse. My eyes in taking pleasure to behold *vanity*, mine eares in hearing *impure* and *unchaste* speeches : my tongue in leasing and *evill* speaking: my hands are so full of impurity that I am ashamed to lift them up unto thee : and my feet have carried me after mine own wayes : my understanding and reasoning which are so quick in all earthly matters, are only *blinde*, and *stupid*, when I come to meditate or discourse of *spirituall* and *heavenly* things ; my memory, which should be the treasury of all goodnesse, is not so apt to remember any thing, as those things which are *vile* and *vaine*. Yea, Lord, by wofull experience I find that naturally, *all the imaginations of the thoughts of mine heart are only evill continually*. And these

my

my sins are more in number than
the brires which grow upon mine head,
and they have grown over me like
a loathsome leprosy: th it from the
crown of my head to the sole of my feet,
there remains no part which they
have not infected; they make me
seem vile in my own eyes, how much
more ~~abominable~~ must I then ap-
peare in thy sight? and the custome
of sinning hath almost taken
away the conscience of sin, and
pulled upon me such *dulness* of
sense and hardnesse of heart, that
thy judgements denounced against
my sins, by the faithfull Preachers
of thy Word, do not terrifie me
to returne unto thee by unfained
Repentance for them. And if thou
Lord shouldest but deale with me,
according to thy justice, and my
desert I should utterly be confound-
ed and condemned. But seeing
that of thine infinite mercy, thou
hast spared me so long and still
waitest for my Repentance: I hum-
bly beseech the for the bitter death
and bloody Passion sake, which

Isa. 1 6.

1 Sam. 5.

22.

Ioh. 3. 27.

Zec. 13. 1.

Jer. 20. 23.

Da Domi-
ne quod
iubes, &
iube quod
vis; Aug.

Ma. 28. 20.

Jesus Christ hath suffered for me, that thou wouldest pardon & forgive unto me all my sins and offences, and open unto me that ever-streaming Fountain of the blood of Christ, which thou hast promised to open under the New Testament, to the penitent of the house of David: that all my sins and uncleanness may be so bathed in his blood, buried in his death, and hid in his wounds, that they never be more seen, to shame me in this life, or to condemne me before thy judgement seat, in the World which is to come. And forasmuch, O Lord as thou know'st, that it is not in man to turne his owne heart, unless thou dost first give him grace to convert: & seeing that it is as easie with thee to make me righteous and holy as to bid me to be such: O my God, give me grace to do what thou commandest, and then command what thou wilt, and thou shalt finde me willing to do thy blessed will. And to this end, give unto me thine holy Spirit, which thou hast promised to give

give (to the worlds end) unto al thine Elect people. And let the same thy *holy spirit* purge my heart, beale my corruption, sanctifie my nature, and consecrate my soule and body, that they may become the Temples of the Holy Ghost, to serve thee in righteousness and holinesse all the dayes of my life; that when (by the direction and assistance of thy *holy spirit*) I shall finish my course in this short and transitory life. I may cheerefully leave this world, and resigne my Soule into thy Fatherly hands, in assured confidence of enjoying everlasting life with thee in thine heavenly Kingdome, which thou hast prepared for thine Elect Saints who love the Lord Iesus and expect his appearing.

In the mean while. O Father, I beseech thee, let thy *holy Spirit* worke in me such a serious repentance, as that I may with teares lament my sinnes past, with griefe of heart be humbled for my sinnes present, and with all mine endeavour resist the like filthy sinnes in time to

Iohn. 16.
13.

1 Cor. 3.
16. 17.

Luk. 1. 74.
Act. 13. 65
2 Tim. 4. 7

Pla 31. 5.

Mat. 25.
34.
2 Tim. 4.
8.

Pf. 119. 13

Pf. 119. 15

Pf. 119. 14

come. And let the same thy *holy spirit* likewise keepe me in the *Vnitie* of thy *Church* leade me in the *truth* of thy *Word* and preserve mee that I never swerve from the same to *Popery*, nor any other error of false worship. And let thy *Spirit* open mine eyes more and more, to see the *wondrous things of thy Law*; and *open my lips*, that my mouth may daily defend thy truth, and *set forth* thy praise. Increase in mee those *good* gifts which of thy *mercy* thou hast already bestowed upon me, and give unto me a *patient spirit* a *chast* heart, a *contented* minde, *pure* affections, *wise* behaviour, and all other graces which thou seest to be necessary for me; to governe my *heart* in thy feare and to guide all my life in thy favour: that whether I *live* or *die*, I may *live* and *die* unto thee, who art my God and my redeemer.

And here (O Lord) according as I am bound, I render unto thee from the *Altar* of my humblest heart all possible thanks, for all those blef-

sing

sings and benefits which so graciously and plentifully thou hast bestowed upon my soule and body, for this life, and for that which is to come namely for mine *Election, Creation, Redemption, Vocation, Iustification, Sanctification* and *Preservation* from my childhood until this present day and houre: and for the firme hope which thou hast given me of my *Glorification*. Likewise for my *health, wealth, food, raiment, and prosperity*, and more specially, for that thou hast defended me this day now past, from all perils and danges, both of body and soule, furnishing me with all necessary good things that I stand in need of. And as thou hast *ordained the day for man to travell in, and the night for him to take his rest*: So I beseech thee sanctifie unto me this nights rest and sleepe that I may enjoy the same, as thy sweet blessing and benefit. That so this *dull* and wearied body of mine, being refreshed with moderate sleep and rest, I maybe the better enabled to

Psa. 121. 5.

Apo. 12. 7.

Psa. 3. 4, 7.

Psa. 18. 10.

walke before thee, doing all such *good works* as thou hast appointed; when it shall please thee, by thy *di-vine* power to waken me the next morning. And whilest I sleep, doe thou O Lord, *who art the keeper of Israel, that never slumbrest, nor sleepest* watch over me in thy holy providence, to protect mee from all dangers so that neither the *evill an-gels of Satan*, nor any wicked *ene-my*, may have any power to do me any harme, or evill. And to this end give a charge unto thy *holy Angels*, that they (at thine appointment) *may pitch their tents* round about me, for my defence and safety: as thou hast promised that they should *do about them that feare thy Name*. And knowing that thy Name is a *strong Tower of defence unto all those that trust therein*; I here commend *my selfe* (and all that do belong unto me) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleepe. O Lord, for *Christ his sake*, have mercy upon me, and receive my soule

soule into thy heavenly Kingdom. And if it be thy blessed pleasure to adde more *dayes* unto my life ; O Lord , adde more *amendment* unto my *daies*, & weane my mind from the love of the *world*, and Worldly *vanities* : & cause me more & more to settle my conversation on *heaven and heavenly things*, and perfect daily in me that good work which thou hast begun to the glory of thy Name, & the salvation of my sinful soule.

O Lord, I beseech the likewise, save and defend from all evill and danger thy whol Church, our King Charles, Queen Mary, the Noble and hopefull Prince Charles, with the rest of the Royall progeny, the religious Lady Elizabeth the Kings onely Sister, and her princely issue: keepe them all in the sincerity of thy Truth; and prosper them in all grace and happinesse. Blesse the Nobility, Ministers, and Magistrates of these Churches & Kingdomes, each of them with those graces which are expedient for their place and calling. And be thou O Lord,

Apo. 6. 10.
& 22. 30.

Mat 19. 28.

Luk. 14. 24

a comfort and consolation to all the people *whom* thou hast thought meet to visit with any kind of *sicknesse, crosse or calamity*. Hasten, O Father the comming of our Lord *Iesus Christ*, make me ever mindful of my *last end*, and of the *reckonning* that I am to make unto thee therein: and in the meane while, carefull so to *follow Christ in the regeneration during this life*, as that with Christ I may have a portion in the *resurrection of the just*, when this mortall life is ended. These graces, and all other blessings, which thou O Father, knowest to be requisite and necessary for me I humbly beg and crave at thy hands, in the *name and mediation of Iesus Christ thy Sonne*, and in that form of prayer, which he himselfe hath taught mee to say *Our Father which art in heaven, &c.*

Another

Another short Evening Prayer.

O Eternall God, and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of *Peter, Mary Magdalen, the Publican, the Prodigall Child*, and many other penitent sinners, that thou art so full of compassion, and so ready to forgive the greatest sinners, who are *heaviest laden* with sinne, at what time soever they returne unto thee with penitent hearts lamenting their sins & imploring thy grace: I should despaire for my owne sinnes, and be utterly discouraged, from presuming to come into thy presence: considering the hardnesse of my heart, the unrulinesse of my affections, and the uncleannesse of my conversation by meanes wherof I have transgressed all thy laws & deserved thy curse, which might cause my body to be smitten with some fearefull disease, my soule to languish with the death of sinne, my good

Luk. 22.
61.

Luk. 7. 47.

Luk. 18,

14.

Luk. 15. 20

Psal. 103. 8

Mat. 11.

28.

Ezec. 18.

2. 22. &c.

Deut. 17.

16.

Gal. 3. 10.

Lam. 3. 24.
Mal. 3. 9.

Col. 3. 12.
Mat. 3. 7.
Psa. 15. 7.
Psal. 2. 84.
Hos. 13. 5.
Isa. I 16.
18.

Mat. 9. 12.
1 Ioh 1 7.
Iohn 3. 14.

good name to be traduced with scandalous reproaches, and make mine estate lyable to all manner of crosses, and casualities. And I confesse Lord, that thy mercy is the cause that I have not been long agoe confounded. But, O my God, as thy mercy onely stayed thy judgement from falling upon me hitherto so I humbly beseech thee, in the bowels of thy mercy of Iesus Christ, (in whom onely thou art well pleased) that thou wilt not deale with me according to my deserts, but that thou wouldest freely and fully remit unto me all my sins and transgressions; and that thou wouldest wash them cleane from me with the vertue of that most precious blood, which thy Son Iesus Christ hath shed for me; for he alone is the Physitian and his bloud onely is the medicine that can heale my sicknesse, and he is the true brazen Serpent that can cure that poison, where the fiery serpents of my sins have stung and poisoned my sick and wounded soule. And give me, I beseech thee thine holy spirit,

Spirit, which may assure me of mine adoption and that may confirme my faith, increase my Repentance, enlighten my understanding, purifie my heart, rectifie my will and affections, and so sanctifie me throughout, that my whole body, soule, and spirit may be kept unblamable, untill the glorious comming of my Lord Jesus Christ. And now O Lord, I give thee hearty thanks, and praise, for that thou hast this day preserved me from all harmes and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the roaring Lyon which night and day seeketh to devour me. Watch thou O Lord, over me this night to keep me from his temptations and tyranny: and let thy mercy shield me from his unappeasable rage and malice. And to this end, I commend my self into thy hands and protection, beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evill members, to have power to do unto me any hurt or violence this night,

Gal. 4. 5, 7.

2 Thes. 5.
73.

1 Pet. 5. 8.

Psal. 31. 3.

Mat. 25. 2.

night. And grant good Lord, that
 whether I *sleep or wake, live or dye*
 I may *sleep wake, live and die* unto,
 thee, and to the glory of thy *name*
 and the salvation of my *soule*. Lord
 blesse & defend all thy chosen peo-
 ple every where. Grant our King
 a long and happy Reigne over us.
 Blesse our gracious *Queene Mary*,
 with their Princely progeny, the
Lady Elizabeth the Kings only
 Sister, & her princely issue: together
 with all our Magistrates, and Mini-
 sters: comfort them who are in mi-
 sery, need or sicknesse: Good Lord
 give me grace to be one of those
wise Virgins which may have my
 heart prepared like a *Lampe* furni-
 shed with the *Oyle of faith*, and *light*
 of good *workes*, to meet the Lord
Iesus the sweet *Bridegrome* of my
soule, at his second and sudden *com-*
ming in glory. Grant this good
 Father, for *Christ Iesus* sake, my only
 Saviour and Mediatour, in whose
 blessed name, and in whose own
 words I call upon thee, as he hath
 taught me *Our Father which, &c.*
 After.

Afterwards say :

Thy grace, O Lord Iesus Christ,
thy love O Heavenly Father : thy
comfort and consolation , O holy and
blessed Spirit, be with me, and dwell
in my heart, this night, and evermore
Amen.

Then rising in an holy reverence
meditate as thou art putting off thy
cloathes.

Things to be meditated upon as thou
art putting off thy cloathes.

1. **T**hat the day is coming
when thou must be as bare-
ly *wistripe* of all that thou hast in
the world, as thou art now of thy
clothes : thou hast therefore here,
but the use of all things, as a *Ste-*
ward for a time, and that upon ac-
counts. Whilest therefore thou art
trussed with this *Stewardship*, be
wise and faithfull.

2. When thou seest thy *bed*, let
it put thee in minde of thy grave,
which is now the *bed of Christ* ; for
Christ (by laying his holy bodie to
rest three daies, and three nights in
the

*Nudus in
hunc mun-
dum veni,
nudus quo-
que abibo.
Luk. 16 2.*

Mat. 24 2.

*Ioh. 17. 13.
Vt siminus
mortui, sic
lectus imago
sepulchri.*

Mat. 12. 40

1 Thes. 4.

14.

Iſa. 57. 2.

Iſa. 2. 20.

Pſal. 4. 8.

the grave) hath *sanctified* and (as it were) *warned* it for the bodies of his Saints, to rest and sleepe in, till the morning of the resurrection: so that now unto the *faithful*, death is but a sweet *sleepe*: and the *grave* but Christs *bed*, where their bodies rest and sleepe in peace, untill the joyfull *morning* of the resurrection day shall *dawne* unto them.

Let therefore thy bed cloaths represent unto thee the mould of the earth, that shall cover thee: thy *sheet*, thy *winding sheet*; thy *sleepe*, thy *death*: thy *waking* thy *resurrection*. And being laid downe in thy bed, when thou perceivest sleepe to approach, say, *I will lay me down and sleepe in peace, for thou Lord onely makest me dwell in safety.*

Thus religiously opening every Morning thy heart, and shutting it up againe every Evening, with the *Word of God, and Prayer*, as it were with a *locke and key*, and so beginning the day with Gods worship, continuing in his feare, and ending it in his favour: thou shalt be sure

to

to finde the *bleſſing* of *God* upon all thy dayes labours and good endeavours; and at night thou mayeſt aſſure thy ſelf thou ſhalt ſleep ſafely, and ſweetly in the *armes* of thy heavenly Fathers providence.

Thus far of the Piety which every Chriſtian in private ought to practiſe every day. Now followeth that which be (being a Houſholder) muſt practiſe publiſly with his Family.

Meditations for houſhold Piety.

IF thou be called to the government of a family, thou muſt not hold it ſufficient to ſerve God, & live uprightly in thine own perſon unkeſſe thou cauſe all under thy charge to do the ſame with thee. For the performance of this duty, God was ſo well pleaſed with *Abraham*, that he would not hide from him his counſell. For (ſaith God) *I know him that he will command his ſervants, and his houſhold after him that they keepe the way of the Lord, to doe righteouſneſſe and Judgement, that the Lord may bring upon Abraham*

*Gen. 18. 17
19.*

Gen. 14. 4.

him that he hath spoken unto him. And Abraham had 318 men-servants which were thus borne and chatechized in his house. With whose help he rescued also his Nephew Lot from the captivity of his enemies. And religiously valiant

Josh. 24. 15

Ioshuab professeth before all the people, that if they all would fall away from the true worship of God, yet that he and his house would serve the Lord. And God himselfe gives a speciall charge to all Houtholders that they do instruct their Family in his Word, and traine them up in his feare and service. These words which I command thee this day, shall

Deut. 6. 7.

be in thy heart, and thou shalt whet them continually upon thy children and shalt talke of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up &c. Thou shalt feare the Lord thy

Psal. 101. 6

God and serve him. David according to his Law, had so ordered his Family that no deceitfull person should dwell in his house but such as would

would serve God and walk in his way: and religious Hester had taught her Maids to serve God in fasting and Prayer. And (the more to further thy Family in the zeale of religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true Religion. This also will turn to thine own advantage in a double respect. First, God wil the rather blesse and prosper the labour and handy works of such godly servants. For Laban perceived, that God blessed him for Jacobs sake: And Potiphar saw, that the Lord made all that Ioseph did, to prosper in his hand, yea, when innocent Ioseph was cast into prison, his keeper saw that whatsoever he did the Lord made it to prosper: And therefore the Keeper committed all the charge of the Prisoners into Iosephs hand. Secondly, the truller a man doth serve God the faithfuller he will serve thee.

2. If every householder were thus carefull, according to his duty to bring up his Children and Family

in

Hest. 4. 16.

Gen. 30.

27.

Gen. 39. 3.

Gen. 39. 22

23,

in the service and feare of God in his owne house, then the house of God should be better filled, & the Lords Table more frequented every Sabbath day; and the Pastors *publike* preaching and labour would take more effect than it doth. The streets of Townes and Cities would not abound with so many drunkards, swearers, whoremongers, and prophane scorneres of true Piety & Religion: Westminster Hall would not be so full of contentions, wrangling suits and unchristian debates: and the prisons would not be every Sessions so full of Theeves, Robbers, Traitors and Murtherers. But (alas) most Housholds make no other use of their Servants, than they do of their beasts. Whilest they may have their bodies to do *their* service they care not if their Soules serve the Devill. Yet the common complaint is, that faithfull and good servants are scarce to be found. True, but the reason is, because there are so many prophane and irreligious Masters: For, the example and instruction

struction of a Godly and Religious Master, will make a good and a faithfull servant, as may witnesse the examples of *Abraham, Ioshua, David, Cornelius, &c.* who had good servants, because they were Religious Masters, such as were carefull to make their servants Gods servants.

It is the chiefe labour and care of most men, to raise, and to advance their house; yet let them rise early, and lie downe late, and eat the bread of carefullnes, all will be but in vain, for except the Lord build the house, (that is, raise up a family) they labour in vaine. For God hath sealed this, as an irrevocable decree, that he will pour his wrath upon the Families that call not upon his name: yea God will take the wicked and plucke him out of his Tabernacle, and roote him out of the Land, &c. Yea, when his iniquities are full he will make the Land to spue out every Cananite. Religion then, and the Service of God in a Family, is the best building, and surest entailing of house

Psal. 127.

11.

Jer. 10. 25

Psa. 52. 5.

Gen. 15.

16.

Lev. 81

25.

House and Land, to a *man* and his posterity: for the *righteous man* shall inherit the land, and dwell therein for ever.

And therefore if thou desirest to have the *blessing* of God upon thy self and upon thy family, either before or after thy owne private devotions call every morning all thy family to some convenient roomie; and first, either reade thy selfe unto them a Chapter in the Word of God, or cause it to read distinctly by some other. If leasure serve, thou mayest * *admonish* them of some remarkable notes; and then kneeling downe with them in reverent sort as is before described, pray with them in this manner.

* *Origen.*
would
have the
word ex-
pounded
in Christi-
an houses.
Hom. 9.
Lev.

Augustine.
saith, that
what the
Preacher is
in the Pul-
pit, the
same the
Househol-
der is in
the house.

Morning Prayer for a Family.

O Lord our God and heavenly Father, who art the onely Creator and Governour of heaven & earth, and al things therein contained, we confesse that we are *unworthy* to appeare in thy sight and presence,

presence, considering our manifold
sins, which we have committed
against heaven and before thee; and
how that we have beene born in
sin, and do daily breake thy holy
Lawes and Commandements, con-
trary to our knowledge and con-
sciences; albeit that we know that
thou art our Creator, who hast made
us; our Redeemer who hast bought
us with the blood of thine only be-
gotten Son; and our Comforter,
who bestowest upon us all the
good and holy *graces*, which we
enjoy in our soules and bodies. And
if thou shouldst but deale with us,
as our wickednesse and unthank-
fulnesse have deserved: what other
thing might we (O Lord) expect
from thee but *shame*, and *confusion*
in this life, and in the World to
come, *wrath*, and everlasting *con-*
demnation? Yet, O Lord, in the *obe-*
dience of thy Commandement, and
in the confidence which we have in
thy unspeakable and endlesse mer-
cy in thy Son, our Saviour *Iesus*
Christ: we thy poore servants ap-
pealing

pealing from thy Throne of *justice*
 (where we are justly lost and con-
 demned) to thy Throne of *grace*,
 (where mercy *reigneth*, to pardon
abounding sin :) do from the bot-
 tome of our hearts most humbly
 beseech thee, to remit and forgive
 unto us all our offences and mis-
 deeds : that, by the vertue of the
 precious blood of Jesus Christ, thy
 innocent *Lamb*, which he so abun-
 dantly shed (*to take away the sins of*
the world) all our sins, both *originall*
and actuall may be so clensed and
 washed from us , that they may
 never be laid to our charge, nor ever
 have power to rise up in judgment
 against us. And we beseech thee,
 good *Father* , for *Christ* his death
 and passion sake, that thou wilt not
 suffer to fall upon us that fearfull
 curse & vengeance, which thy law
 hath *threatned*, and our sins have
 justly deserved. And for as much, O
 Lord, as we are taught by thy word
 that *Idolaters, Adulterers, Covetous*
men, Contentious persons, Drunkard,
Gluttons , and such like in or-
 dinate

dinate livers, shall not inherit the Kingdom of God: poure the grace of thy *Holy Spirit* into our hearts, whereby we may be *enlightned* to see the filthinesse of our sins, to abhorre them: and may be more and more *stirred up* to live in *newnesse* of life, and love of thy *Majesty*; so that we may daily increase in the obedience of thy *Word*, and in a conscionable care of keeping thy *Commandements*.

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in *this* life, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdom, when this mortall life is ended. Likewise we thanke thee for our life, health, wealth, liberty, prosperity, and peace: especially, O Lord, for the continuance of thy holy *Gospel* among us, and for sparing us so long & granting us so gracious a time of *repentance*. Also we praise thee, for all other

thy mercies bestowed upon us, more especially, for preserving us this night past, from all dangers that might have befallen our soules or bodies. And seeing thou hast now brought us safe to the *beginning* of this day, we beseech thee *protect*, and *direct* us in the same. Bless and defend us in our *going out* and *coming in*, this day, and evermore. Sheild us O Lord, from the tentations of the Divell & grant us the custody of thy holy *Angels*, to defend and direct us in all our *waies*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *hands* and Almighty *tutition*; Lord, defend them from all *evill* prosper them in all graces, and fill them with thy goodnesse. Preserve us likewise this day from falling into any *grosse sinne*, especially those whereunto our *natures* are most prone. Set *a watch* before the *doore of our lips*, that we offend not thy *Majesty* by any rash or false oaths: or by any leud or lying speeches,

speeches: give unto us *patient minds* pure and chaste hearts, and all other graces of thy Spirit, which thou knowest to be needfull for us, that we may be the better enabled to serve thee in holinesse, and righteousness. And seeing that all *mans* labour without thy blessing is in vaine, blesse every one of us in our severall places and callings, *direct thou the worke of our hands upon us, even prosper thou our handy worke;* (for except thou *guide* us with thy grace, our endeavours can have no good *success*.) And provide for us all things which thou, O Father, knowest to be needfull for every one of us, in our soules and bodies this day. And grant that we may so passe through the *pilgrimage* of this short life, that our hearts being not *settled* upon any transitory things, which we meete with in the way: our soules may every day be more and more *ravished* with the love of our *home*, and thine everlasting *Kingdome*.

Defend likewise O Lord, thy Vni-
O 3 verfall



versall Church, and every particular member thereof: especially we beseech thee to continue the peace and prosperity of these Churches, and Kingdomes wherein wee live. Preserve, and defend from all evils and dangers, our Gracious King Charles, *Queene Mary*, our hopefull Prince Charles with the rest of the royall progeny, the Religious Lady Elizabeth, the Kings onely sister, and her Princely issue: Multiply their daies in blisse & felicity: and afterwards crown them with everlasting joy and glory. Blessè all our Ministers, and Magistrates, with all graces needfull for their places, and govern thou them that they may govern us *in peace and godlinesse*: and of thy mercy, O Lord, comfort all our brethren that are distressed, sick, or any way comfortlesse, especially those who are afflicted either with an evill conscience, because they have sinned against thy *Word*, or for a good conscience, because they will not sinne against thy truth. Make the first to know

know, that not one drop of the bloud of *Christ*, was a drop of *vengeance*, but all drops of *grace* powerfull to procure pardon upon repentance, for the greatest *sins* of the chiefest sinner in the world. And for the other, let not, O Lord, thy long sufferance either too much discourage them, or too much encourage their enemies: but grant them *patience* in suffering & a gracious and speedy *deliverance*, which way may stand best with thy glory, and their comfort. Give every one of us grace to be alwayes mindfull of his last end, & to be prepared with Faith & repentance, as with a *wedding garment*, against the time that thou shalt call for us out of this sinfull world. And that in the mean while we may so in all things, and above all things, seek thy *Glory*, that when this mortall life is ended, we may then be made partakers of *immortality*, and life eternall, in thy most blessed and glorious *Kingdom*.

These and all other graces which thou, O Father, seest to be

necessary for us and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer, in that abso'ute forme of prayer which *Christ* himself hath taught us, saying :

Our Father which art in Heaven,
&c.

After prayers, let every one of thy Household (taking in the feare of God such a breakefast or refreshing as is fit) depart : the children to Schoole, the servants to their worke, every one to his office, the Master and Mistresse of the Family to their calling, or to some honest exercises for recreation, as they thinke fit.

*The Practice of piety at meales, and
 the manner of feeding.*

BEfore Dinner and Supper, when the Table is covered, ponder with thy selfe upon these *Meditations* ; to worke a deeper impression in thy heart, of Gods fatherly providence and goodnesse towards thee.

Medita.

Meditations before Dinner and Supper.

1. **M**editate that *hunger* is like the sicknes called a *Wolfe* which if thou dost not feede, will devoure thee, and eate thee up: and that meat and drink are but as *physicke*, or meanes which God hath ordained, to releive and cure this *naturall infirmity* and necessity of man. Use therefore to eat and to drinke, rather to sustaine and refresh the *weaknesse* of nature, than to satisfie the sensuality & delights of the flesh. Eate therefore to live, but live not to eat. A Scavenger whose living is to empty, is to be preferred before him that liveth but to fill privies. There is no service so *base*, as for a man to be a slave to his belly. The Apostle termeth such, *Belly-gods*, *Phil. 3. 19.* Therefore we may boldly terme them as the Scriptures doe their Idoles, *Gallulim* Duncy gods, *Hab. 2. 18, 19.* 2 *King 17. 12.* And as no one action (Gods ordinances excepted)

Hoc me docuisti ut quemadmodum medicamenta sic alimenta sumturna accedam.
Aug. l. 10. Conf.
** Major sum & admiranda genitus, quam ut mancipium sum mei corporis. Sene*
** Of. Galal, which signifieth mans dung, as Ezech. 4. 17. 18*

makes a man more to resemble a *beast*, than eating and drinking: so the *abuse* of eating and drinking to *surfeiting*, *drunkenness* and *spewing*, makes a man more *vile* than a *beast*.

Heb. 11, 3.
Psal. 145.
15, 16.
Mat. 5, 14.
45, &c.
Act. 14.
17.

2. Meditate on the *omnipotence* of God, who made all these creatures of *nothing*; of his *wisdom*, who feedeth so many *infinite* creatures through the universall world, maintaining all their Lives, which he hath given them; which surpasseth the wisdom of all the Angels in heaven; and of his *clemency* and *goodness*, in feeding also his *very* enemies.

3. Meditate, how many sorts of Creatures, as *beasts*, *fish*, and *fowle* have left their lives, to become foode to nourish thee: and how Gods Providence from remote places hath brought all these *portions* together on thy table for thy nourishment; and how by these dead creatures he maintaines thee in *health* and *life*.

4. Meditate, that seeing thou hast

halt so many pledges of Gods
Fatherly bounty, goodnesse, and
mercy towards thee, as there are
dishes of meate on the Table; O
suffer not in such a place, so
gracious a God to be abused by scur-
rility ribaldry, or swearing: or
thy fellow-brother, by disgrace-
full back-biting, taunting or slande-
ring.

5. Mediate, how that thy Master
Jesus Christ did never eat any
Food, but first he blessed the Crea-
tures; and gave thanks to his hea-
venly Father for the same. And af-
ter his last Supper, we read that he
sung a Psalme. For this was the
commandement of God: *When
thou hast eaten and filled thy self, thou
shalt blesse the Lord thy God, &c.* This
was the practice of the Prophets:
For, the people would not eat at
their feast till Samuel came to blesse
their meate. And saith Joel to Gods
people: *You shall eat and be sa-
tisfied, and prayse the name of the
Lord your G O D.* This also was
the practice of the Apostles. For

Saint

*Hanc ob
causam
Gentiles
mensas sa-
cra &
festa nomi-
nabant.*

** St. Aug.
had writ-
ten over
his table,*

*Quisquis
amat diu
absentem
rodere ami-
cum, hanc
mensam
veritatis
noveris
esse sibi.*

*Posfil. de
vita Aug.*

Luke 9. 16

Ma. 14. 19,

& 15. 36:

Mr. 14. 1.

& 8. 6.

Luke 24.

Joh. 5. 11.

Mat. 26. 3.

Deut. 8. 10

1 Sam. 9. 1.

18.

Joel. 1. 26.

Acts 17. 35

Ioh. 9. 6. &
21. 6.

Saint Paul in the ship gave *thanks* before meate, in the presence of all the people that were therein. Imitate thou therefore in so *holy* an action, so blessed a master, and so many worthy presidents that have followed him, & gone before thee. It may be, because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Thinke it no shame to *doe* what *Christ* did; but be rather ashamed that thou hast so long neglected so *Christian* a duty. And if the *Sonne of God* gave his Father such great thanks for a dinner of *Barley bread* and *broyled fish*; what thanks should such a *sinnefull man* as thou art, render unto God, for such variety of *good*, and dainty cheere? how many a true *Christian* would be glad to fill his belly with the morsels which thou *refusest*? and do *lack* that which thou *leavest*; How *hardly* do others labour for that which they *eate*, and thou hast thy food provided for thee, without either *care* or *labour*?

To

To conclude, If *Pagan Idolaters* at their Feasts were accustom'd to *praise* their false gods: what a shame is it for a *Christian*, (at his dinners and suppers,) not to praise the true God in *whom we live, move, and have our being.*

6. Meditate, that thy *body* which thou doest now so daintily feed must be (thou knowest not how soon) meat for *wormes when thou shalt say to corruption, thou art my Father, and to the Worme, thou art my Mother, and my Sister.*

7. Meditate, how that many a *Mans table is made his snare* so that through his intemperancy and unthankfulnesse, the meate which should nourish his body, *kills him* with a surfeit: in so much, that more are killed with this *snare* than with the sword. And seeing that since the *curse*, the use (as of all creatures, so likewise) of meat and drinke is unto us uncleane, till the same be *sanctified* by the *Word* of God and *Prayer*: and that man li-
veth not by *bread only*, but by the

Word

Dau. 5. 1.
4.

Act 17. 28

Iob. 17. 14.

Psal. 69.
3.

Gen. 3. 17.
1 Tim. 4.

45.
Mat. 4. 4.
Levit. 26.
26.

Ezech. 4.
16, & 5. 10.
1 Sam. 13.
Mat. 14. 6.
Luk. 24.
30.

1 Cor. 10.

7.

Rom. 14. 6.

1 Thess. 5.

18.

Eccl. 10.

17.

Luk. 21.

34.

Eccl. 31.

30.

Nek. 6. 10.

Amos. 6. 6

1 Sam. 9.

13.

Mat. 14.

19.

Word of Gods Ordinance, and his blessing¹, which is called the staffe of bread. Sit not therefore downe to eat before you pray, and rise not before you give God thanks. Feed to suffice nature, yet rise with an appetite, and remember thy poore Christian brethren, who suffer hunger, and want those good things, wherewith thou doest abound.

These things, or some of them premeditated (if there be not a Samuel present) lift up with all comely reverence thy heart with thy hands and eyes, unto the great Creator and Feeder of all Creatures, and before Meat pray unto him thus.

Grace before Meat.

O Most gracious God, and loving Father, who feedest all creatures living, which depend upon thy Divine providence: we beseech thee sanctifie these creatures, which thou hast ordained for us: give them vertue to nourish our bodies,

Ps. 104. 22.

Joel. 1. 19.

Ps. 144. 9.

Job. 39. 8.

1 Tim. 4.

bodies, in *life and health* : and give us grace to receive them *soberly and thankfully*, as from thy hands; that so in the *strength* of these and other thy *blessings*, we may walke in the *uprightnesse* of our *hearts*, before thy face this day, & all the daies of our lives, through Jesus Christ our Lord and onely Saviour, *Amen*.

1 Reg. i. 9.
3.

Or thus.

Most gracious God, and merciful Father, we beseech thee *sanctifie* these creatures for our use : make them *healthfull* for our nourishment ; and us *thankfull* for all thy blessing, through Christ our Lord and only Saviour, *Amen*.

Another Grace before meate.

O Eternal God, *in whom we live,* move and *have our being,* we beseech thee to blesse unto thy Servants these Creatures, that in the *strength* of them we may *live*, to the setting forth of thy praise and glory : through Jesus Christ our Lord and only Saviour. *Amen*.

After

After every meale be carefull of thy selfe and family, as Job was for himselfe and his children, Job, 1. 4. least that in the chearfulnesse of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man : And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.

Blessed be thy holy name, O Lord our God, for these thy good benefits, wherewith thou hast so plentifully at this time refreshed our bodies: O Lord vouchsafe likewise to feed our soules with the spiritual food of thy holy Word and spirit unto life everlasting. Lord defend and save thy whole Church, our gracious King Charles, Queene Mary, the noble and hopefull Prince Charles and all the Royall Progeny ; the religious Lady Elizabeth, the Kings onely Sister, and her Princely issue : Forgive us our sinnes and unthankfulnessse, passe

pasſe by our manifold infirmities,
make us mindfull of our laſt end,
and of the *reckoning* that we are to
make to thee therein, and in the
mean while grant unto us health,
peace, and truth, in Jeſus Chriſt our
Lord and only Saviour. *Amen.*

Or thus

Bless'd be thy holy name, (O
Lord) for theſe thy good be-
nefits wherewith thou haſt refresh-
ed us at this time. Lord, forgive us
all our ſins and frailties ; ſave and
defend thy whole Church, our
King and his royall poſterity, and
grant us health, peace and truth in
Chriſt our only Saviour, *Amen.*

Or thus

WE give thee thanks (O
heavenly Father) for Fee-
ding our bodies ſo graciously with
thy good creatures to this tempo-
rall life : beſeeching thee likewise
to feed our ſoules with thy holy
word unto life everlaſting. Defend
(O Lord) thine Univerſall Church,
the

the King, and royall Posterity, and grant us continuance of thy grace and mercy, in Christ our only Saviour. *Amen.*

The practice of Piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together againe all thy Family. Read a Chapter in the same manner that was prescribed in the morning. Thus (in holy imitation of our Lord, and his Disciples) sing a Psalm. But in singing of Psalm. either after Supper, or at any other time, observe these Rules.

Rules to be observed in singing of Psalms.

1. **B**Eware of singing Divine Psalmes for an ordinary recreation, as doe men of impure Spirits who sing holy Psalmes intermingled with profane Ballads.

They are Gods Word, take them not in thy mouth in vaine.

2. Re-

2. Remember to sing *Dauids* *Psalmes* with *Dauids* spirit.

3. Practise *Saint Pauls* rule, *I will sing with the spirit, but I will sing with the understanding also.*

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods owne words : but be sure that the matter make more melody in your hearts, than the *Musicke* in your ears : for the singing with a grace in our hearts, is that which the Lord is *delighted* withall, according to that old verse:

Non vox, sed votum; non musica cordula, sed cor;

Non clamans, sed amans psallit in aure Dei.

Tis not the voice, but vow;

Sound heart, not sounding string;

*True zeale, not outward shew,
that in Gods eare do bring.*

5. Thou mayest (if thou thinke good) sing all the *Psalmes* over in order:

Matt. 22.

43.

1 Cor. 14.

15.

1 Cor. 11.

4.

Eph. 5. 1, 9.

Col 3. 16.

or er : for all are molt divine and comfortable; but if thou wilt chuse some *special Psalmes* as more fit for some *times* and *purposes*; and such as by the oft usage, thy people may the *easier* commit to memory,

Then sing,

In the morning, *Psalm.* 3.5.16.22
144.

In the evening, *Psalm.* 4.127.141.
For mercy after a sinne committed,
Psalm. 51.103.

In sicknesse, or heavinesse, *Psalm.* 6.13
88.90 91.137.146.

When thou art recovered, *Psalm.* 33.
32.

On the Sabbath day, *Pf.* 19.92.65.
In the time of joy, *Psalm.* 80.98.107
136.145.

Before Sermon, *Psalm.* 1.12.147. the
1 and 5 *part* of the 119.

After Sermon any *Psalm* which
concerneth the chiefe argument
of the Sermon.

At the Communion, *Psalm.* 22.23.
103, 111.116.

For

for spirituall solace, *Psalm.* 15. 19.

25. 46. 47. 112. 116.

After wrong and disgrace received

Psalm. 42. 69. 70. 140. 144.

After the *Psalm*, all kneeling downe
in reverend manner (as is before de-
scribed) let the Father of the Family
(or the chiefeest in his absence) pray
thus.

Evening prayer for a Family.

O Eternall God, and most
gracious Father we thine
unworthy Servants, here assem-
bled, doe cast downe our selves
at the footstoole of thy grace, ac-
knowledging that we have
inherited our Fathers corrup-
tion, and actually in thought,
word, and deed, transgressed all
thy holy Commandements, so that
in us naturally, there dwelleth no-
thing that is good: for our hearts
are full of secret pride, anger, im-
patience, dissembling, lying, lust,
vanity, prophaneesse, distrust, too
much love of our selves, and the
world:

Mat. 3. 17.

world, *soo little* love of thee, and thy kingdome, but empty and void of faith, love, patience, and every spiritual grace. If thou therefore shouldst but enter into judgement with us, and search out our naturall corruption, and observe all the cursed fruits and effects that we have derived from thence: *Satan* might justly challenge us for his owne, and we could not expect any thing from thy Majesty, but thy wrath, and our condemnation which we have long agoe deserved. But good Father, for *Iesus Christ* thy deare sonnes sake *in whome* *me'y thou art well pleased*, and for the merits of that bitter death, and bloody passion, which wee beleeve that he hath suffered for us, have mercy upon us, pardon and forgive us a'l our sinnes, and free us from the shame and confusion which is due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And for asmuch

as

as thou hast created us to serve thee as all other creatures to serve us: so we beseech thee inspire thy holy Spirit into our hearts, that by his illumination & effectually working we may have the inward sight and feeling of our sins, & naturall corruptions, and that we may not be blinded in them through *custome*, as the reprobates are, but that we may more and more loath them be & heartily greiv'd for them, endeavoring by the use of al good means to overcome, and get out of them. O let us feele the power of *Christs* death killing sin in our mortall bodies: and the vertue of his resurrection, raising up our soules to newnes of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature: & suffer us not to be drowned in the streames of those filthy vices, and sinfull pleasures of this time, wherewith thousands are carried headlong to eternal destruction: but daily frame us more & more to the likeness of thy Son *Iesus Christ* that in righte-

Rom. 6. 6.
Phil 3. 10.

Rom. 8. 29
Eph. 4. 24.

righteousnesse and true holinesse, we may so serve and glorifie thee, that living in thy *fear*, and dying in thy *favour*, we may in thine appointed time, attaine to the blessed Resurrection of the just, unto eternall life. In the meane while, O Lord, increase our *Faith* in the sweet promises of the Gospel, and our Repentance from dead works, the assurance of our *hope* in thy promises, our *fear* of thy name, the *hatred* of all our sinnes, and our love unto thy children, especially those whom we shall see to stand in need of our heple and comfort: that so, by the fruits of *piety*, and a righteous life, we may be assured that thy holy Spirit doth dwel in us, and that we are thy children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace and maintenance, and all other outward things: so far forth, as thy Divine wisdome shall think meet and necessary for every one of us.

And here, O Lord, according to
our

our bounden duty, we confesse that thou hast been exceeding mercifull unto us all in things of this life: but infinitely more mercifull in the things of a better life: and therefore we do here from our very soules, render unto thee all humble and hearty thanks for all thy blessings and benefits bestowed upon our soules, and bodies: acknowledging thee to be that *Father of light from whom we have recieved all those good and perfect gifts*: and unto thee alone for them, we ascribe to be due a'l glory, honour, and praise, both now, and evermore. But more especially, we praise thy Divine Majesty, for that thou hast defended us *this day* from all perils, and dangers: so that none of those judgments (which our sins have deserved) have fallen upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy Divine Majesty, & our brethren: and for *Christ* his sake, be reconciled unto us for them.

Jam. I. 17.

And we beseech thee likewise of
 P the

Pf. 78. 49.

Psa. 91. 5.

Gen. 32. 2.

2 King. 6.

16, 17.

Psal. 91.

11, 12.

Heb. 14.

the same thine infinite goodnesse and mercy to defend and protect us, & all that belong unto us, this night, from all dangers of fire, robbery, terrors of evill angels, or any other fear or perill which for our sins might justly fall upon us: And that we may be safe *under the shadow of thy wings*; we here commend our bodies and souls, and all that we have, unto thine Almighty protection. Lord, blesse and defend both us & them from all evill. And whilest we sleepe, doe thou, O *Father*, (who never slumbrest nor sleepest) watch over thy children, and give charge to thy *Holy Angels* to *pitch their Tents* round about our houses and dwellings, to *guard* us from all dangers, that sleeping with thee, we may in the next morning be wakened by thee: and so being refreshed with moderate sleepe, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

And we beseech thee, O Lord to be mercifull likewise to thy whole Church,

Church, and to continue the tranquillity of these kingdoms, wherein we live, turning from us those plagues which the *crying finnes* of this Nation do cry for.

Preserve our Religious King *Charles*, Queene *Mary*, the Noble and hopefull Prince *Charles*, with the rest of the Royall Progeny, the religious *Lady Elizabeth*, the Kings only sister, and her Princely issue: all our Magistrates and Ministers, all that feare thee, and call upon thy name, al our christian brethren and sisters that suffer sicknesse, or any other affliction or misery: especially those, who anywhere do suffer persecution, for the testimony of thy holy *Gospell*; grant them patience to beare thy crosse, and deliverance, when, and which way it shall seeme best to thy Divine wisdom. And Lord, suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health & prosperity make us mindful of sickness, & of the evil day that is behind

Pſ. 78. 49.

Pſa. 91. 5.

Gen. 32. 2.

2 King. 6.

16, 17.

Pſal. 91.

11, 12.

Heb. 14.

the ſame thine infinite goodneſſe and mercy to defend and protect us, & all that belong unto us, this night, from all dangers of fire, robbery, terrors of evill angels, or any other fear or perill which for our ſins might juſtly fall upon us: And that we may be ſafe *under the ſhadow of thy wings*; we here commend our bodies and ſouls, and all that we have, unto thine Almighty protection. Lord, bleſſe and defend both us & them from all evill. And whileſt we ſleepe, doe thou, *O Father*, (who never ſlumbreſt nor ſleepeſt) watch over thy children, and give charge to thy *Holy Angels* to *pitch their Tents* round about our houſes and dwellings, to *guard* us from all dangers, that ſleeping with thee, we may in the next morning be wakened by thee: and ſo being refreshed with moderate ſleepe, we may be the fitter to ſet forth thy glory in the conſcionable duties of our callings.

And we beſeech thee, *O Lord* to be mercifull likewise to thy whole Church,

Church, and to continue the tranquillity of these kingdoms, wherein we live, turning from us those plagues which the *crying sinnes* of this Nation do cry for.

Preserve our Religious King *Charles*, Queene *Mary*, the Noble and hopefull Prince *Charles*, with the rest of the Royall Progeny, the religious *Lady Elizabeth*, the Kings only sister, and her Princely issue: all our Magistrates and Ministers, all that feare thee, and call upon thy name, al our christian brethren and sisters that suffer sicknesse, or any other affliction or misery: especially those, who anywhere do suffer persecution, for the testimony of thy holy *Gospell*; grant them patience to beare thy crosse, and deliverance, when, and which way it shall seeme best to thy Divine wisdom. And Lord, suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health & prosperity make us mindful of sickness, & of the evil day that is behind

LUC. 21.

35.

MAT. 15. 3.

&c.

that these things may not overtake us as a *snare*, but that we may in good measure, like wise *Virgins* be found prepared for the coming of *Christ*, the sweet *Bridegroom* of our *soules*. And now, O Lord most holy and just, we confesse that there is no cause, why thou (who art so much displeased with sin) shouldst heare the Prayer of sinners: but for his sake only who suffered for sin, and sinned not. In the only mediation therefore of thine *eternall Son Iesus* our Lord and Saviour, we humbly beg these, and all other graces which thou knowest to be needfull for us, shutting up these our imperfect requests, in that most holy Prayer, which *Christ* himself hath taught us to say unto thee, *Our Father which art &c.*

Thy grace, O Lord Iesus Christ, thy love, O beavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with us, and remaine with us this night, and for evermore, Amen.

Then saluting one another, as becommeth

commeth *Christians*, who are the vessels of *Grace*, and *Temples* of the *Holy Ghost*, let them in the feare of God depart every one to his rest: using some of the former private meditations for Evening.

Thus far of the Housholders publike Practice of Piety, with his Family every day. Now followeth his practice of Piety with the Church on the Sabbath day.

Meditations of the true manner of practising Piety on the Sabbath day.

Almighty God will have himselfe worshipped, not onely in a private manner, by private persons & Families: but also in a more *publike* sort of all the godly joyned together in a visible Church, that by this means he may be known not only to be the *God*, and *Lord* of every singular person; but also of the creatures of the whole universall World.

Quest. But why doe not we *Christians*, under the *New*, keepe the *Sabbath* on the same seventh

day, whereon it was kept under the *Old Testament*?

Mat. 12. 1.
Deut. 18.
18, 19.

Joh. 10. 22.

I answer: because that our Lord *Iesus* (who is the Lord of the *Sabbath*, and whom the Law it self commandeth us to heare) did alter it from the *seventh day*, to this *first day* of the *Week*, whertupon we keepe the *Sabbath*. For the holy Evangelist notes, that our Lord came into the midst of the holy Assembly, on the two first dayes of the two weekes immediately following his *Resurrection*, and then blessed the Church, breathed on the Apostles the *Holy ghost*, and gave them the ministeriall *keyes*, and power of binding, and remitting sins. And so it is most probable he did in a *solemn* manner every *first day* of the *week*, during the forty dayes he continued on earth, between the *Resurrection*, and *Ascension* (for the fiftieth day after being the first day of the *Week*, the Apostles were assembled) during which time, he gave Commandements unto the Apostles; and

* *ſp ibe*

* *ſpake unto them thoſe things which appertaine to the Kingdome of God, that is, inſtructed them how they ſhould throughout the Churches (which were to be converted) change the Sabbath to the Lords day : the bodily ſacrifices of beaſts to the ſpiritual ſacrifices of praife, Prayer, and contrite hearts ; the ^a Leviticall Priethood of the Law to the Chriſtian Miniſtery of the Goſpel ; the Jewiſh Temples and Synagogues to Churches, and Oratories ; the old Sacraments of Circumciſion and Paſſeover to Baptiſme, and the Lords Supper, &c. as may appeare by the like phraſe; Act. 19. 8. & Act. 28. 23. Col 4. 11. put for the whole ſumme of Pauls Doctrin, by which was wrought all theſe changes, where it tooke effect. So that as Chriſt was forty dayes inſtructing Moſes in Sinai, what he ſhould teach, and how he ſhould rule the Church under the Law : ſo he continued forty dayes teaching his diſciples in Sion, what they ſhould preach, and how they ſhould*

* Act. 1. 2, 3
Cyril bids
us note,
that Saint
Iohn doth
not ſimply
ſet downe
the manner
of Chriſts
appearing
unto Thomas, but alſo the circumſtance of the time (poſt dies octo) whence he concludes thus. *Diem igitur octavum Dominicum diem eſſe neceſſe eſt* Cyril. in Iohan. lib. 12. cap. 58. a Heb. 7. 11, 12. Eph. 4 7. 11. 1. 13.

Eph. 4. 1.
11, 12.

a A^ct. 1. 7.

b A^cts 1.
1, &c.

c A^cts 2.
1. 4.

d A^cts 2.
38. 40. 42.

govern the Church under the *Gospel*. And seeing it is manifest, that within those forty dayes *Christ* appointed what Ministers should teach, and how they should govern his Church to the worlds end: it is not to be doubted, but that within those forty dayes he likewise ordained on what day they should keep their *Sabbath* and ordinarily do the works of their Ministry, especially seeing that under the old Testament God shewed himselfe as carefull both by his Morall, and Ceremoniall Law, to prescribe the *time* as well as the matter of his worship. Neither is it a thing to be omitted; that the Lord *a* who hath times, and seasons in his own power, appointed the first day of the week, to be the very day, *b* wherein he sent down from heaven the *holy Ghost* upon the Apostles, so that upon that day they first began, and ever after continued the publick exercising of their Ministry, in the *c* preaching of the word, the *d* administration of the Sacraments, & the

the loosening of the sinnes of penitent sinners. Upon these, and the like grounds *f Athanasius* plainly affirmeth, that the Sabbath day was changed by the Lord himselfe.

As therefore our Communion is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the christian Sabbath is called the *Lords Day*, because it was ordained of the Lord, for the memoriall of his Resurrection. And as the Name of the Lord honoureth the one, so doth it the other: and as the Lord of the Sabbath by his royall prerogative, & transcendent authority could, so he had also reason to change the holy Sabbath from the seventh day to this, whereon we keepe it. For as concerning the seventh day which followed the six dayes wherein God finished the Creation, there was no such precise institution, or necessity of sanctifying it perpetually, but such as by the same authority, or upon greater reason, and oc-

e Act 31.39
t Athan in
frontispi.
hom. de sen.
Apo. 1. 10.
The se ip
ore of the
New Te
It ment
gives not
his ho-
norable
title to a-
ny thing,
but only to
the blessed
Sabbath,
and holy
supper
For as he
substitu-
ed the
Lords sup-
per in
stead of
the Pasce-
over: so
did he the
Lords day
in the Jew-
ish Sab-
baths
room.
2 IC r. 11.
3.

* Wolphii
Chronol. d.
Tem. l. 2. c.
2.

Logis sub-
stantia est,
sex diebus
terrenis ne
goticis in-
cumbere,
seprima di-
vino cultui
dare ope-
ram,

Josh. 10.

12, 13.

2 King. 20

11.

Christoph.

Helvic.

Syst. cont.

Theol. cum.

Judeis cap.

de Sab.

calion, it might very well be changed and altered unto *some* other seventh day. For the commandment doth * not say, Remember to keep holy *the seventh day next following the sixth day of the Creation*, or this, or that seventh day: but indefinitely, remember that thou keep Holy *a seventh day*. And to speake properly, as we take a day for the *distinction of time*, called either a day *naturall* consisting of 24 hours or a day *artificiall* consisting of 12 houres, from Sunrising, to Sunsetting: and withall consider the Sun *standing still* at noone, in *Joshuas* time, the space of a whole day: and the *Sunne going back* ten degrees (*viz.* five houres, almost halfe an artificiall day) in *Ezechias* time: the Jewes themselves could not keepe their Sabbath upon that *precise*, and *just distinction of time*, called at the first, the seventh day from the Creation.

Add hereunto, that in respect of the diversity of *Meridians*, and the *unequall rising*, and *setting* of the Sun,

Sun, every day varieth in some places a *quarter*, in some *halfe*, in others a *whole* day: Therefore the jewish seventh day cannot precisely be kept at the *same instant* of time everywhere in the World.

Now, our Lord Jesus having authority as *Lord over the Sabbath*, had likewise now far greater reason, and occasion to translate the Sabbath from the *Jewish* seventh day, unto the seventh day wheron Christians do keep the Sabbath.

1. Because that by his *Resurrection* from the dead, there is wrought a *new spirituall creation* of the world: without which all the Sons of *Adam* had beene turned to everlasting *destruction*, and all the workes of the first creation had ministred no *consolation* unto us.

And in respect of this new spirituall creation, the Scripture saith that a *Old things are passed away*, and all things are become new: *b new* Creatures, *c new* people, *d new* men, *e new* knowledge, *f new* Testament, *g new* Commandement, *h new* names

Mat. 11.8.

Isa. 65. 17.

&c.

Isa. 66. 22.

Psa. 90. 3.

a 2 Cor. 5.

17.

b Gal. 6. 15

c 1 Pet. 2.

10.

d Eph. 4.

24.

e Col. 3. 10

f Mat. 26,

28.

g Iohn 12.

14.

h Apoc 2.

17.

i Heb. 10.

10.

k Apo. 3. 9.

l Apo. 21.

m 2 Pct. 3.

13.

n Isa. 66. 21

o Heb. 4. 9.

names, *i new way, k new song, l new garment, new wine, new vessels, m new Jerusalem, n new Heaven, and a new Earth.* And therefore of necessity there must be instead of the old, a *new* o Sabbath day to honor and praise our Redeemer, and to meditate upon the workes of our Redemption, and to shew the new change of the old Testament.

3. Because that on this day, *Christ* rested from all the sufferings of his *Passion*, and finished the glorious work of our *Redemption*. If therefore the *finishing* of the worke of the *first Creation*, whereby God mightily manifested himselfe unto his creatures, deserv'd a Sabbath for to solemnize the memoriall of so great a work, to the honour of the worker, and therefore calls it *mine holy day*: much more doth the *new Creation* of the World effected by the Resurrection of *Christ* (whereby he mightily declared himself to be the *Son of God*) deserve a Sabbath, for the perpetuall commemoration thereof, to the honour of *Christ*:
and

lsa. 58. 13.

Rom. 1. 4.

and therefore worthily called the *Lords day*. For, as the deliverance out of the Captivity of *Babylon* being greater, took away the *name* from the deliverance out of the bondage of *Ægypt*: so the *day* whereon Christ finished the *Redemption* of the world did more justly deserve to have the Sabbath kept on it, than on that day wherein God ceased from *creating* the world. As therefore in the *creation*, the first day wherein it was finished, was consecrated for a *Sabbath*: so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest: but still a seventh day kept according to *Gods* morall Commandement. The *Jewes* kept the last *day* of the weeke, beginning the *Sabbath* with the *night*, when God rested: but Christians honour the Lord better, on the first day of the weeke, beginning the *Sabbath* with the *day* when the Lord *arose*. They kept the *Sabbath* in remembrance of the Worlds *Creation*: but Christians celebrate it

Apoc. 1. 10.
Jer. 23. 7,
8.

Gen. 2. 3.
Levit. 23.
32.
Neh. 13. 19
Mat. 28. 1.
Acts 20. 7.
11.

it in *memoriall* of the Worlds *Redemption* : yea the *Lords* day, being the first of the *Creation*, and *Redemption*, puts us in mind, both of the making of the *old*, and redeeming of the *new* world.

Ex. 25. 31.

As therefore under the *Old Testament*, God, by the glory consisting of 7. *Lamps*, *seven Branches*, &c. put them in remembrance of the *Creation*, *Light* and *Sabbaths* rest : So under the *New Testament*, Christ the true light of the World, approacheth in the midst of the *seven Lamps*, and 7 golden *Candlesticks*, to put us in minde to honor our Redeemer in the light of the gospel of the *Lords seventh day* of rest. And seeing the *Redemption*, both for *might* & *mercy* so far exceedeth the *Creation* ; it stood with great reason that the greater work should carry the *honour* of the day. Neither doth the *honorable* title of the *Lords day* diminish the glory of the *Sabbath* : but rather being added, augments the *dignity* thereof: as the name of *Israel* added unto *Iacob*

Apoc. 1. 3.

made

made a Patriark the more renowned.

Gen. 32.
18.

The reason taken from the example of Gods resting from the work of the Creation of the world, continued in force till the Son of God ceased from the worke of the Redemption of the world, and then the former gave place to the latter.

4. Because it was foretold in the Old Testament; that the Sabbath should be kept (under the New Testament) on the first day of the weeke.

For, first, in the 110 Psalme, which is a prophecy of Christ and his Kingdome, it is plainly foretold, that there should be a solemne day of assembling, wherein all Christs people should willingly come together in the beauty of holinesse. In so much that no raine (of peace) shall be upon those Families, that in that feast will not go up to Ierusalem (the Church) to worship the King, the Lord of Hosts. Now on what day this holy Feast and Assembly should be kept, David shewed plainly, in

Psal. 110.
3.

Zach. 14.
17.

Psalme

Psal. 118.
24.

Zohar. up-
on Gen.
fol. 21r
H. Brough-
ton require
of Confen.
p. 50. 51.

Psa. 118. which was a prophecy of Christ, as appeares, Mat. 21. 42. Act. 4. 11. Eph. 2. 20. as also by the consent of all the Jewes, as Jerome witnesseth, For, shewing how Christ, by his ignominious death should be as a stone rejected of the Builders, or chiefe Rulers of Judea, and yet by his glorious Resurrection should become the chiefe Stone of the Corner; hee wilbeth the whole Church to keepe holy that day whereupon Christ should effect this wonderfull worke, saying, This is the day which the Lord hath made, let us rejoyce and be glad in it. And seeing that upon this day, that which Peter saith of Christ, appeareth to be true, That God made him both Lord, and Christ, Act. 2. 36. And therefore the whole Church under the New Testament, must celebrate the day of Christs Resurrection. Rabbi Bacebay also saw by the fall of Adam on the sixth day, that on the same day Messias should finish the worke of Mans Redemption. And alluding to the speech of Boaz to Ruth

Ruth, sleepe unto the morning, that Messias should rest in his grave all their Sabbathday; and he gathereth from that speech, *Gen. 1.* on the first day, *Let there be light*, that the Messias should rise on the first day of the weeke, from death to life, and cause the spirituall light of the Gospel to enlighten the world that lay in the shadow of darknes and death. The Hebrew author of the book called, *Sedar Olam Rabbi*, cap. 7. recordeth many memorable things, which were done upon the first day of the weeke, as so many types that the chiefe worship of God should (under the *New Testament*) be celebrated upon this day. As, that on this day the cloud of Gods Majesty first sat upon his people. Aaron, and his Children first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publicly unto God. The first day wherein fire descended from Heaven. The first day of the World, of the Yeare, of Monethes, of the weeke, &c.

All

Ex H.
Wolphi.
Chron. de
Temp. lib. 2.
cap. 2.

Aug. Epi. ad
Javar. 119.
c. 13.

Sacramen-
tum hoc fuit
diei illius
octavi, quo
Dominus
resurrexit
ad iustifica-
tionem no-
stram, &c.
ut scribit
ad Fidum
Cyp. l. 3. Ep
10. Iun. in
Gen. 17.
13.
2 Cor. 4 4.

All shaddinging, that it should be the first, and chiefe holy day of the New Testament. St. Augustine proveth by divers places, and reasons, out of the holy Scripture, that the Fathers, and all the Holy Prophets under the Old Testament, did foresee and know, that our Lords day was shadowed by their eighth day of Circumcision. And that the Sabbath should be changed from the seventh day to the eighth, or first day of the weeke. And Iunius out of Cyprian saith, that Circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should rise from the dead. The Councell Foro-Julienne affirmer, that Esay prophesied of the keeping of the Sabbath upon the first day of the weeke. If this Mystery was so cleerly seene by the Fathers, under the shadowes of the old Testament: sure, the god of this world hath deeply blinded their minds, who cannot see the truth therof under the shining light of the Gospel. Therefore this change of the Sabbath day, under

der the New, is nothing but a fulfilling of that which was prefigured and fore-propheſied under the Old Teſtament.

5. According to their Lords mind and commandement, and the direction of the Holy ghoſt (which alway aſſiſted them in their Miniſteriall office,) the Apoſtles in all the Chriſtian Churches (which they planted) ordained that the Chriſtians ſhould keepe the Holy Sabbath, upon that ſeventh day, which is the firſt day of the weeke;

^a Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, ſo do ye alſo. Every firſt day of the week, &c. ^b When yee come together in the Church (being the Lords day) to eat the Lords Supper c to remember and ſhew the Lords death till he come, &c. In which words note:

1. That the Apoſtle ordayned this day to be kept holy: there.

Beza witneſſeth that in one ancient Greek Copie, there is read, τ κυριακή the Lords day added to every firſt day, &c. c 1 Cor. 11. 20. 25, 26.

a 1 Cor. 16
11. 12.

b The Syriacke

Translation hath,

Quia congregamini,

non ſicut

juſſum eſt

in die Domini noſtri,

comedite & bibite.

The Arabian translation alſo hath

thus. Non comedite

& bibite

ſicut vere diebus Domini noſtri

deceat. And

fore

fore a Divine Institution.

2. That the day is named the *first day* of the week, therefore not the *Jewish* seventh, or any other.

3. Every *first day* of the weeke, which sheweth a perpetuity.

4. That it was ordained in the *Churches of Galatia*, as well as of *Corinth*, and he settled one *uniforme order* in all the *Churches of the Saints*; therefore it was *universall*.

5. That the exercises of this day were * *Collections* for the poore (which appears by *Acts* 2.42. and *Iustin Martyrs* testimony, *Apolog.* 2.) which were gathered in the holy Assembly after Prayer, *preaching of the word*, and *Administration* of the Sacraments; therefore it was spiritual.

6. That he will have the *collection* (though necessary) removed, against his coming, lest it should

d 1 Cor.

14.33.

* As the phrase of breaking of bread comprehendeth all other exercises of Religion, *Act* 20

7.

So this phrase of laying by in store,

comprehendeth all the other exercises of the Sabbath; and why should the Apostles require the Collection to be made on the first day of the weeke, but because that on this day the holy Assembly was held in the Apostles time?

hinder

hinder his preaching: but not their holy meeting on the Lords day; for it was the time ordained for the publike worship of the Lord, which argueth a necessity.

And in the same Epistle Saint Paul protesteth that he delivered them *none other Ordinance, or Doctrine, but what he had received of the Lord.* In so much that he chargeth them, that if any man thinke himselfe to be a Prophet, or spirituall, let him acknowledge that the things that I write unto you, are the Commandements of the Lord. But he wrote unto them, and ordained among them, to keepe their Sabbath on the first day of the week: therefore to keepe the Sabbath that day, is the very Commandement of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who seeing so cleerely the Lords day to have bin instituted, and ordained by the Apostles, will not acknowledge the keeping Holy of the Lords day to be a Commandement of

1 Cor. II.
3 & 15. 12.

1 Cor. 14.
37.

of the Lord? The *Jewes* confesse this *change* of the Sabbath. to have been made by the Apostles. *Peter Alphon. in Dialog. contra Iudeos, tit. 12.* they are therefore more blinde, and sottish than the *Jewes*, who prophanly deny it.

Acts 20. 4,
5, 6. &c.

At *Troas* likewise S. *Paul* together with seven of the chiefe Evangelists of the Church, *Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychichus*, and *Trophimus*, and all the Christians that were there, kept the holy Sabbath on the first day of the week, in praying, preaching, and receiving the *Lords Supper*.

And it is a thing to be noted, that *Luke* saith not, that the Disciples were sent to hear *Paul* preach, but the *Disciples being come together to breake bread upon the first day of the weeke*, that is, to be partakers of the holy Communion, at what time the Lords death was by the preaching of the Word shewed, *1 Cor. 16. 26. Paul preached unto them, &c.* And that none kept those meetings but Christians, who only
are

are cal'd Disciples, *Acts* 11.26. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on their Sabbath day, to the place where the Jewes and their Prose-lytes were wont to pray, and there preached unto them, *Acts* 16.12. 13. So that it is as cleer as the Sun, that it was the Christians usuall manner, to passe over the Jewish seventh day, and to keepe the Sabbath and their holy meeting on the first day of the week. And why doth *S. Iohn* cal this the Lords day, but because it was a day known to be generally kept holy to the honor of the Lord Jesus (who rose from death to life upon that day) throughout all the churches which the Apostles planted? which Saint *Iohn* called the *Lords day*, the rather to stir up Christians to a *thankfull* remembrance of their *Redemption*, by *Christ* his Resurrection from the dead. And with the day, the *blessing* of the Sabbath is likewise translated to the *Lords day*, because that all the sanctification belong-

Acts 21.4.
&c.

Apo. 1.10.
Mos Chri-
stianus, &c
It is the
manner
of Chri-
stians, to
call it the
Lords day,
Bed in Luc.
c. 41.

Heb. 2. 5.
Heb. 2. 11.
and 5. 9.

belonging to this *new world* is in Christ, and from him, conveyed to Christians. And because there cannot come a greater authority, than that of *Christ*, and his *Apostles*: nor the like cause as the *new creation* of the world; therefore the *Sabbath* can never be altered from this day, to any other, whilst this world lasteth. Adde hereunto, how the Scripture noteth, that in the first planting and setting of the *Church*, nothing was done but by the speciall order and direction of the *Apostles*, 1 *Cor.* 11. 34. 1 *Cor.* 14. 36, 37. *Tit.* 1. 5. *Act.* 15. 6. 24. and the *Apostles* did nothing but what they had warrant for from *Christ*, 1 *Cor.* 11. 23.

To sanctifie then the *Sabbath* on the seventh day, is not a ceremoniall law *abrogated*: but the Morall and perpetuall Law of God perfected. So that the same perpetuall Commiandement which bound the Jewes to keep the Sabbath on that seventh day, to celebrate the *worlds creation*, binds *Christians* to solemnize

nize the Sabbath on *this* seventh day, in memoriall of the *Worlds Redemption*: for the fourth *Commandment*, being a *Morall Law*, requireth a *seventh day*, to be kept holy for ever. And the *Morality* of this, as of the rest of the *Commandments*, is more religiously to be kept of us under the *Gospel*, than of the *Jewes* under the *Lam*: by how much we (in Baptisme) have made a more *speciall Covenant* with God, to keepe his *Commandments*: and God hath covenanted with us, to free us from the *curse* and to assist us with his *Spirit* to keepe his *Lawes*. And that this *Commandment* of the Sabbath (as well as the other nine) is *Morall* and *perpetuall*, may plainly appeare by these reasons:

Ten reasons demonstrating the Commandment of the Sabbath to be Morall.

1 **B**Ecause all the reasons of this *Commandment*, are morall and *perpetuall*: And God hath

bound to the obedience of *this* Commandment, with more forcible reasons than to any of the rest. First, because he did foresee, that irreligious men would either more carelessly neglect, or more boldly breake this Commandment, than any other. Secondly, because that in the practice of *this* Commandment, the keeping of all the other consisteth : which makes God so often complaine, that all his worship is neglected, or overthrowne, when the Sabbath is either * neglected or transgressed. It would make a man amazed (saith Mr. Calvin) to consider how oft, and with what zeale and Protestation God requireth all (that will be his people) to sanctifie the seventh day. Yea, how the God of mercy, mercilesly punisheth the breach of this Commandment with cruell death : as though it were the summe of his whole honour and service.

And it is certaine, that he who makes no conscience to breake the Sabbath, will not (to serve his turn) make

* Jer. 13.

22.

Eze. 20. 19

20, 21, 24.

Eze. 23. 38

Neh. 9. 4.

Ex Bodin.

de Repub.

l. 4. c. 2.

make any conscience to breake any of the other Commandments ; so he may doe it without *discredit* of his reputation, or *danger* of Mans Law. Therefore God placed this Commandment in the *middest* of the two tables ; because the keeping of it, is the *best* help to the keeping of the *rest*. The *conscionable* keeping of the *Sabbath*, is the *Mother* of all Religion, and good discipline in the Church. Take away the *Sabbath*, and let every man serve God *when* he listeth : and what will shortly become of *Religion*, and that *peace* and *order* which God will have to be kept in *his Church* ? the *Sabbath day* is Gods *Market-day*, for the weekes provision, wherein He will have us to come unto him, and *buy* of him without *silver* or *money*, the *Bread* of Angels, and *water* of life, the *wine* of the Sacrament, and *Milke* of the Word to feed our soules : *tryed Gold*, to enrich our faith : *precious Eye-salve* to heale our spirituall blindnesse : and the *white raiment* of Christs

2 2

righte-

1 Cor. 14.
33. 40.

Esay 55.
, 2.

Apoc. 3.
18.

Jam. 2. 2.

righteousnesse, to cover our filthy nakednesse. He is not farre from true Piety, who makes conscience to keepe the Sabbath day : but he who can dispense with his conscience to breake the Sabbath for his owne profit or pleasure, his heart never yet felt, what either the feare of God, or true religion meaneth. For of this Commandment may that speech of S. James be verified ; He that faileth in one is guilty of all. Seeing therefore, that God hath senced this Commandment with so many morall reasons, it is evident that the Commandment it selfe is morall.

2 Because it was commanded of God to Adam in his Innocency : whilest (holding his happinesse, not by faith in Christs merits, but by obedience to Gods Law :) he need no ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a Ceremony, but an Essentiall part of Gods worship, enjoyned unto Man, when there was but
one

one condition of all men. And if it was necessary for our first Parents to have a Sabbath day, to serve God in their *perfection*, much more need their *Posterity* to keep the Sabbath in the state of their *corruptions*. And seeing God himselfe kept this day holy, how can that man be holy, that doth wilfully prophane it?

3 Because it is one of the Commandments which God spake with his owne mouth, and twice wrote with his *owne* fingers in Tables of stone, to signifie their authority and perpetuity. All that God wrote were *morall* and *perpetuall* Commandments, and those are reckoned *tenne* in number. If this were now but an abrogated Ceremony, then there were but *nine* Commandments. The Ceremoniall that were to be *abrogated* by Christ, were written *all* by Moses. But this of the Sabbath, with the other nine, written by God himselfe, were put into the Arke, where no ceremoniall Law was put, to shew that they should be the perpetuall Rules

Gen. 2. 8.

Exod. 34.
1, &c.

Deu. 4. 13.

Deu. 4. 4.

1 Reg. 8. 5
 Heb. 9. 3
 Rom. 5. 17

of the Church, yet such as nōtie could perfectly fulfill and keepe, but onely Christ.

Mar. 5. 19

4 Because Christ professeth that he came not to destroy the morall Law : and that the least of them should not be abrogated in his kingdome of the New Testament. Inso-
 much that whosoever breaketh one of the least of these tenne Command-
 ments, and teacheth men so, he should be called the least in the kingdome of Heaven : that is, he should have no place in his Church. Now the Morall Law commandeth one day of seven to be perpetually kept a Holy Sabbath. And Christ himself expressly mentioneth the keeping of a Sabbath among his Christians at the destruction of Jerusalem, a-
 bout 42. yeeres after his resurrecti-
 on. By which time, all the Mosai-
 call Ceremonies (except eating of blood, and things strangled) were by a publike Decree of all the Apo-
 stles quite abolished, and abrogated in Christian Churches. And there-
 fore Christ admonisheth his Disci-
 ples

Act. 15. 10
 21, 24, 28

ples, to pray that their flight be not in winter, nor on the Sabbath day. Not in the winter: for that (by reason of the foulness of the wayes and weather) their flight should be more painefull and troublefome unto them: not upon the Sabbath, because it would be more grievous to their hearts, to spend that day in toyling to save their lives, which the Lord had commanded to be spent in holy exercises, to comfort their soules. Now if the sanctifying of the Sabbath on this day had bin but ceremoniall: it had been no grieft to have fled on this day no more than on any other day of the week. But in that Christ doth tender so much this feare and grieft of being driven to fly on the Sabbath day: and therefore wilheth his to pray unto God to prevent such an occasion: he plainly demonstrates, that the observation of the Sabbath is no abrogated ceremony, but a Morall Commandement, confirmed and established by Christ among Christians. If you would know the day whereupon

Math. 24.

20.

appointed Christians to keep the Sabbath. S. John will tell you, that it was on the Lords day, Apoc. 1. 10. If you will know on what day of the weeke that was, S. Paul will tell you, that it was on every first day of the weeke, 1 Cor. 16. 1.

Euseb. hist.

Eccles. li. 3.

c. 5. It is probable, that this Oracle was that voyce

(*Migremu hinc*)

which, with an earthquake was heard by night in the Temple, mentioned by Josephus, de bello Judaico, lib. 7. cap. 12. Mat. 24. 35

As Christ admonished, so Christians pray, and according to their prayers, God (a little before the warrs began) warned by an Oracle, all the Christians in Jerusalem, to depart thence, and to goe to Pella, a little towne beyond Jordan: and so to escape the wrath of God that should fall upon that City and Nation. If then a Christian should not, without grieve of heart, fly for the safety of his life on the Lords day, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day in prophane and carnall sports, or servile labour; And seeing the destruction of Jerusalem, was both a Type, and an assurance of the destruction of the World, who seeth not,

not, but that the holy Sabbath must continue till the very end of the world?

5 Because that all the Ceremoniall Law was enjoined to the *Jews* onely, and not to the *Gentiles*: but this Commandment of the holy Sabbath (as Matrimony) was instituted of God, in the state of *innocency*, when there was but one state of all men: and therefore enjoined to the *Gentiles*, as well as to the *Jews*. So that all Magistrates and Householders were commanded to *constraine all strangers*, (as well as their owne *Subjects* and *Family*) to observe the holy Sabbath, as appears by the fourth Commandment; and practice of *Nebemias*. All the Ceremonies were a partition wall to sepeare *Jews* and *Gentiles*. But seeing the *Gentiles* are bound to keep this Commandment as well as the *Jews*; it is evident that it is no *Jewish* Ceremony. And seeing the same authoriy is for the Sabbath that is for Marriage: a man may as well say, that Marriage is

16. 56. 6.

Neh. 13.

11, &c.

Ephi 2. 14

Pro. 2. 27.

Mat. 19.

, 8.

Nimur

in veritis,

Hor.

Rom. 7. 14

Gen. 1. 18.

Job 9. 9.

Job 38. 31

Amos 5. 8

* To di-

stinguish

betwixt

Spring and

Harvest,

Summer

and Win-

ter, and

to fore-

shew

Judge-

ments to

come.

* Modism.

fig Sacred

times ap-

pointed

for Gods

holy wor-

ship, ha-

ving spectall

significations

and promises.

* One of the

seven dayes

of the week

from the other.

* Solar. Sab-

bataris and Jubilee.

but a ceremoniall Law, as the Sabbath. And remember, that where marriage is termed but once the Covenant of God, because instituted by God in the beginning: so the Sabbath is every where called the Sabbath of the Lord thy God, because ordained by God in the same beginning both of time, state, and perpetuity: therefore not Ceremoniall.

The corruption of our nature found in the manifest opposition of wicked men, and in the secret unwillingness of good men to sanctify sincerely the Sabbath, sufficiently demonstrateeth that the Commandment of the Sabbath is spirituall and morall.

7 Because that as God by a perpetuall decree, made the Sunne, the Moone and other lights in the Firmament of Heaven, not onely to divide the day from the night, but also to be for * signes and for * seasons, and for * dayes, and for yeeres, so

ving spectall significations and promises. * One of the seven dayes of the week from the other. * Solar. Sabataris and Jubilee. Exod. 23. 11, 12.

he ordained in the Church on-earth, the holy Sabbath to be not onely the appointed season, for his solemne worship, but also the perpetuall rule and measure of time. So that as seven dayes make a weeke, foure weekes a moneth, 12. moneths a yeere : so seven yeeres make a Sabbath of yeeres, seven Sabbaths of yeeres a Jubilee: or 80. Jubilees, or 4000. yeers, or after Ezechiel 4000. cubits, the whole time of the Old Testament, till Christ by his Baptisme and preaching, began the state of the New Testament. Neither can I here passe over without admiration, how the Sacrament of circumcision, continued in the Church 39 Jubilees from Abraham, to whom it was first given, unto the Baptisme of Christ in Jordan: which was just so many Jubilees (after Buchalcerns account) as the world had continued before from Adam, to the birth of Abram. Moses began his Ministry in the 80. yeere of his age, Christ enters upon his Office in the 80. Jubilee of the Worlds age.

Joseph

*Index Ch.
apud An,
Mundi.
1598.*

Joseph was thirty yeeres old, when he began to rule over *Egypt*, *Gen.* 41. 46. and the *Levites* began to serve in the *Tabernacle* at thirty yeeres old, so *Christ* likewise, to answer these figures, began his Ministry in the thirtieth *Jubilee* of *Moses*, and when he began to be thirty yeeres of age, *Luke* 3. 23. in the midst of *Daniels* last weeke, and so (continuing his Ministry on earth three yeeres and an halfe) finished our redemption, and *Daniels* period, by his innocent death upon the Crosse. The most of all the great alterations, and strange accidents, which fell out on the Church, came to passe either in a *Sabbaticall* yeere, or in a yeere of *Jubilee*. For example:

The seventy weekes of *Daniel* beginning the first yeere of *Cyrus*, and the 3439. yeere of the world containe so many yeeres, as the world did weekes of yeeres unto that time, and so many weekes of yeeres, as the world had lasted *Jubilees*. *Daniels* seventy weekes of yeeres, containe
four

After M.
Rob. Pout.
his com-
putation.
Treatise
of the last
decaying
age of the
World,
published
An. Dom.
1600.
R. Pout.
Treatise of
last age,
pag. 17.

four hundred and ninety single yeeres: the world before that time, 490. weekes, or Sabbaths of yeeres, Daniels Period 70. weekes, the worlds 70. Jubilees: so that to comfort the Church for their 70. yeeres captivity, which they had now according to Jeremies prophecy, endured in Babylon, Gabriel tells Daniel, that at the end of 70 weekes, or Sabbaths of yeeres, that is 70 times seven yeeres, or 490 yeeres, their eternall redemption from Hell, should be effected by the death of Christ, as sure as they were now redeemed from the captivity of Babylon. This period of Daniels, containing 70 Sabbaths, or 10 Jubilees of yeeres, began at the first liberty, granted the Jewes by Cyrus, in the first yeere of his reigne over the Babylonians, mentioned, *Ezra*. 1. 1. and ends justly at the time that Christ dyed upon the Crosse. From the death of Christ, or the last end of Daniels weekes, to the seventy and one yeere of Christ, the world is measured by seven seales, or seven Sab-

Jer. 25.
11, 12.

Apoc. 5. 1

*Apoc. 8.
2. & 9. 7.
Napier, on
the Ap.
Proposi-
tion 6. 8.
9. and his
Resoluri-
on,

Pont. of
the last age
of the
World.
page 12.
Buchol. 2.
Iid x. Chr.
Broughtons
consent A.
M. 1430.
Deut. 34.
Pont.
ibid &
Scaliger
Buchol.

Sabbath of years, making one com-
pleat *Jubilee*. From the end of those
seven *seales*, the world is measured
to her end by *7 Trumpets, each
containing 245. yeeres (as some con-
jecture, about 400. yeeres hence, the
truth will appeare.) *Enoch*, the
seventh from *Adam*, having lived
so many yeeres, as there are daies in
the yeere, 365. was translated of
God in a *Sabbaticall* yeere. *Moses*
the seventh from *Abraham* as ano-
ther *Enoch*, is buried of God, but born
in a *Sabbaticall* yeere of the world,
2373. and in the 777. yeere since
the Flood (after *Broughtons* Com-
putation) is saved, as a new *Noah*
in a *Reede-Arke*, and liveth a *Buil-*
der of the Church so long as *Noah*
was building the *Arke*, 120. yeeres.
The promise was made to *Abraham*
in a *Sabbaticall* yeere, being the
2023 of the world. The sixth yeere
of *Joshua*, being 2500. yeeres from
the Creation of the world, where-
in the land was possessed, and divi-
ded among the Children of *Israel*,
was a *Sabbaticall* yeere, and the

* 50 Jubilee from the Creation of the World. At this yeere *Moses* begins his Jubilee, by which (as with a chaine of thirty linkes) he tyeth the parting of *Canaan* possession to the *Israelites* by *Joshuah*, to the opening of the Kingdome of Heaven to all beleivers by *Jesus*. And so carrieth the Church of the *Jews*, by a * joyfull steame of Jubilees from the Type, to the substance,, from *Canaan* to Heaven, from *Joshua* to *Jesus*: for Christ at the end of *Moses* thirty Jubilees, and the beginning of the 30. yeere of his age, at his Baptisme openeth heaven and gives the clearest Vision of the blessed Trinity that was seen since the world began. And by the silver Trumpet of his Gospell proclaimes, according to the Prophecy of *Esay*, eternall redemption to all that repent and beleve in him.

And the yeere of our Saviour Christs birth, being the 3948. of the World, was at the end of a Sabbaticall yeere, and the * 564. Septenary of the World. *Moses* maketh

* Pont. p.
21. Buch.
Chronol.
apud. A.M.
2500.

* Jubilee
some de-
rive of
trumpets,
or Rams
horns,
wherewith
the Jubi-
lee was
sounded;

others
from *Jabal*,
a streame,
because
they carry
us to the
death of
Christ, the
Author of
our eter-
nall rest
and joy.

Esay 61.
Luke 4.

* Pont. of
the last de-
caying age
of the
world, p.
12, 13. 21.

* *Expertum*
est in ple-
risque om-
nibus 63.
annum cum
periculo &
clade aliqua
venire, aut
corporis
morbi que
gravioris
aut vitæ in-
teritus, aut
animi agri-
tudinis, Au-
Gelli. li.
i. 15. c. 7.
Augustus
in Ep. ad
Catum.
nepotem ex-
ultat se
Clima-
ctica com-
muniem sa-
niorum
omnium
63 evasisse
Bodin de
Repub. li. 4.
cap. 2.

keth the common age of all men, to be ten times seven, *Psa. 90.* and every seventh yeer commonly produceth some notable*change or accident in Mans life: And no wonder, for as *Hippocrates* affirmeth, that a childe in his mothers wombe, on the seventh day of his conception, hath all his members finished; and from that day groweth to the perfection of birth: which is alwaies either the ninth, or seventh moneth. At seven yeeres old, the child casts his teeth, and receives new. And every seventh yeere after, there is some alteration or change in mans life, especially, at *nine times seven*, the *Climactericke* yeere, which by experience is found to have beene fatall to many of those learned *men, who have been the chiefest lights of the World. And if they scape that yeere, yet most of them have departed this life, in a *septenary* yeere, *Lameeb* dyed in the yeere of his life, 777. *Metu*

* *Aristotle*, *Cicero*, *Bernard*, *Boetius*, *Erasmus*, *Luher*, *Melancthon*, *Starin*.

salem,

saalem, the longest liver of the Sons of men, dyed when he began to enter his 900. and 70. yeere. *Abraham* dyed, when he had lived 35. times seven yeeres. *Jacob* when he had lived 21. times 7. yeeres. *David*, after he had lived ten times 7. yeeres. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) dyed on the same day of the yeere that he was borne : so did the *Maiden Queen*. * *Elizabeth*, of blessed and never-dying memory, who came into this world, the Eve of the Nativity of the blessed *Virgin Mary* : and went out of this World, on the Eve of the Annuntiation of the *Virgin Mary* ; *Hippocrates* dyed in the 5. septenary *Hierome*, and *Isocrates*, in their 13. *Pliny*, *Bartolus*, and *Cesar* in their 8. septenary. And *Johannes de temporibus*, who lived 361 yeeres, dyed in the 53. septenary of his life. The like might be observed of innumerable others. And indeed the whole life of man is measured by the Sabbath : for, how many yeeres soever

* She was, *Heis* (what can there more be said?) In earth the first, in heaven the second Maid.

Bodin.
Bucholt.

*Climax vi-
ta virorum
fere septe-
nariis aut
noventariis
Fœminarum
vero senari-
is definitur,
Bodin. de
Rep. lib. 4.
c. 2.*

*Wis. II. 17
Wolph.
Proem.
Chron.
Apo. 10. 6.
Tempus est
rerum mun-
darum
duratio ex-
trinsecus
observata.*

foever a man liveth here : yet his life is but a life of seven dayes multiplied, so that in the number of seven there is a mysticall perfection, which our understandings cannot attaine unto:

Allwhich Divine disposition of admirable things, so oft by *sevens*, call upon us to a continuall meditation of the blessed *seventh* day Sabbath, in knowing and worshipping God in this life : that so from Sabbath, to Sabbath, we may be translated to the eternall glorious Sabbath of rest and blisse, in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole *course* of the world is drawne, and guided by a certaine chaine of Gods providence, disposing all things in *numbers, measure, and weights*. All *times* are therefore measured by the Sabbath : so that time and the Sabbath can never be seperated. And the *Angel* sweares, that *this measuring of time* shall
continue,

continue, till that time shall be no more. And as the Sabbath had his first institution in the first Booke of the Scriptures, so hath it its confirmation in the last: and as this Booke doth authorize this day: so this day graceth the Booke; in that the matter thereof was revealed upon so holy a day; the *Lords* revelation upon the *Lords* day. As well therefore they may pull the Sunne, Moone, and Starres out of the heavens, as abolish the holy Sabbath (times mete-rod) out of the Church, seeing the Sabbath is ordained in the Church (as well as the Sunne and Moone in the Firmament.) for the distinction of times.

8 Because that the whole Church by an * Unversall consent ever since the *Apostles* time, have still held the Commandment of the Sabbath, to be the morall and perpetuall Law of God, and the keeping of the Sabbath on the first day of the weeke, to be the institution of *Christ* and his *Apostles*.

The Synode, called *Synodus Coloniensis*

H. Wols.
Chron. c. 1
Tempus
cum mun-
do cepit,
Et una de-
siturum est,
ibid.
Gen. 2. 23.
Apo. 1. 10.

* Si quid
horum tota
die per or-
bem fre-
quentat
Ecclesia.
Nam bo-
quin ita fa-
ciendum sit
disputare,
insolentis-
sima insa-
nia est,
Au*. Epi.
118. ad
Jan.
ynod. Col.
part. 9. c. 9.

Ignat. ad.
Magnes.

Apolo. 2.

Origen.
homili. 7.
super Eze-
ch. 1.

Epist. ad
Januar.

110. c. 13.
Epist. ad Cas-
sul. Epist.
86.

August. de
temp. ser.
251.

nienſis ſaith that the Lords day hath been famous in the Church ever ſince the Apoſtles time. Ignatius Biſhop of Antioch living in S. Johns time, ſaith. Let every one that loveth Chriſt keepe holy the Lords day, renowned by his Reſurrection, which is the Queene of dayes, in which death is overcome, and life is ſprung up in Chriſt. Juſtin Martyr, who lived not long after him, ſheweth how the Chriſtians kept their Sabbath on the Lords day, as we doe. Origen, who lived about 180. yeeres after Chriſt, ſhewes the reaſon why the Sabbath is tranſlated to the Lords day. Auguſtine ſaith, That the Lords day was declared unto the Church by the Reſurrection of the Lord upon that day. Et ex illo caput habere feſtivitatem ſuam, and by Chriſt it was firſt ordained to be kept holy. And in another place, That the Apoſtles appointed the Lords day to be kept with all religious ſolemnity, becauſe that upon that day our Redeemer roſe from the dead, which alſo is therefore called the Lords day.

As

As therefore David said of the City of God, so may I say of the Lords day, Glorious things are spoken of the day of the Lord : for it was the birth day of the world, the first day wherein all Creatures began to have being. In it light was drawne out of darknesse. In it the Law was given on Mount Sinai. In it the Lord rose from death to life. In it the Saints came out of their graves, assuring that on it Christians should rise to newnesse of life. In it the Holy Ghost descended upon the Apostles. And it is very probable, that on the seventh day, when the seven Trumpets have blowne : the cursed Jericho of this world shall fall, and our true Jesus shall give us the promised possession of the heavenly Canaan.

He that would see the uniforme consent of Antiquity, and practice of the Primitive Church in this point, let him read Eusebius Ecclesiasticall History, Lib. 4. c. 23. Tertullian, lib. de Idolatria, cap. 14. Chrys. Serm. 5, de resurrectione. Con-

stitut.

PGl. 87. 3.
Aug. de
temp. ser.
251. C.
154. Con.
Const. Can.
8. Wol-
phius Chr.
Lib. 1. c. 10
Muss. Bi-
pont. post.
Dam. Pas.
Mat. 27.
52. Codr-
man An-
nal. An.
Mund.
2515.

Josh. 6. 13
Apo. 10. 7.

Aug. ad
Cassian.
Ep. 86. C.
ad Janua.
119, c. 19.

Aug. Ser.
de temp.
251. &
154. &
Conc. 6.
Const. 1.
can. 8.
* Non du-
bitamus
quin varie
apud Chri-
stianos
Sabbatum
violerur,
non absti-
nendo ab
iis quæ aliis
diebus fi-
ciunt.
Armiu.
Junius,
Prelect. in
Gen. 2. 3.

statut. Apol. 1. cap. 37. Cyril. in Jo-
han. 1. 12. p. 58. Of this judgement
are all the sound new Writers: see
Fox on the Apoc. 1. 10. Bucer, in
Matth. 12. 11. Gualt. in Malach. 3.
horn. 23. Fulke on the Rhemish Te-
stam. Apoc. 1. 10. Chem. Exam. Con-
Trid. par. 4 de diebus festis, Wolph,
Chron. lib. 2. cap. 1. * Armin, Ihes.
in 4. precept. and innumerable o-
thers. Learned Junius shall speake
for all. Quamobrem cum dies domi-
nicus, &c. Wherefore seeing the Lords
day is both by the fact of Christ (viz.
his Resurrection, and often appearing
to his Disciples upon that day) by the
example and institution of the Apo-
stles, and by the continuall practice
of the ancient Church, and by the
testimony of the Scripture, observed
and substituted into the place of the
Jewish Sabbath; Ineptè faciunt, they
doe foolishly, who say that the observa-
tion of the Lords day is a Tradition,
and not from the Scripture, that by
this meanes they might establish the
Traditions of men. And againe, the
cause of this change is the resurrecti-

on of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed into the place of the memory of the creation. Non humana traditione, sed Christi ipsius observatione & institutione, Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appeare unto his Disciples, and came unto their assemblies.

9 Because that the Lord himself expoundeth the end of the Sabbath, to be a signe and document for ever, betwixt him and his people, that he is Jehovah, by whom they are sanctified; and therefore must only of them be worshipped: and upon the paine of death, charge his people for ever to keep this memoriall unviolated. But this end is morall and perpetuall. Therefore the Sabbath is morall and perpetuall. What God hath perpetually sanctified, let no man ever presume to make common or prophane. Upon this ground

Exod. 31.
13, 14, &c.
Ezec. 20.
12. 20.

Ezec. 45.
1, 2, 3, &c.
Exo. 35. 2.
Armin.
disput.
Theolog. in
pracep. 4.
Thes. 14
Act. 10. 13.

Iſa. 58. 13.

ground it is, that the Commandment tearmes this day, the Sabbath of the Lord thy God, and God himſelfe calls it, his holy day. And upon the ſame ground likewiſe, the Old Teſtament conſecrated all their Sabbaths & holy daies, to the worſhip and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is groſſe idolatry. For the firſt Table makes it a part of Gods worſhip, to have a Sabbath to his honour: ſo doth Lev. 23. 3. 37, 38, &c. and Ezek. 20. 20. Neh. 9. 14 the Sabbath is put for the whole worſhip of God. And our Saviour teacheth, that we muſt worſhip the Lord God onely, Matth. 4. and therefore keepe a Sabbath to the only honour of God. The holy Ghoſt notes it as one of Jeroboams greateſt ſinnes: that he ordained a feaſt from the device of his owne heart, 1 Kings 12. 33. and God threatneth to viſit Iſrael for keeping the dayes of Baalim: That is, of Lords, as Papiſts doe of Saints, Hoſ. 2. 13. but ſaith, that ſuch forget him.

And

And so indeed none are lesse carful in keeping the *Lords Sabbath* than they, who are molt *superstitious* observers of *mens holy dayes*. The Church of *Rome* therefore commits grosse *Idolatriy*.

First in taking upon her to ordaine *Sabboths*, which belong onely unto the *Lord of the Sabbath* to doe.

Secondly, in dedicating those holy-dayes to the *honours* of *Creatures* which in effect is to make them *sanctifying Gods*.

Thirdly, in tying to those dayes, *Gods worship, Prayers, Fasting, and merit*.

Fourthly, in exacting on these daies of *mans invention*, a greater measure of solemnity and sanctification, than upon the *Lords day*, which is *Gods Commandement*, which in effect is to preferre *Anti-Christ* before *Christ*. Our Church hath iustly abolished all superstitious and idolatrous feasts: and onely retaines a few holy dayes, to the honour of *God alone*, and easing of

R servants,

Reade H.
Wolphias
Chron. de
Temp. l. 2.
c. 4 p 118.
& c. 7. p.
140, &c.

servants *Deut.* 5. 14. though long custome forceth to use the *old names* for *civill distinction*: as *Luke* used the prophane names of *Castor* and *Pollux*, *Act.* 21. 11. and *Christians* of *Fortunatus* *1 Cor.* 16. 17. *Mercurius*, *Rom.* 16. 14. and *Jewes* of *Mardocheus* *day 2 Mac.* 15. 37.

10. Lastly the examples of Gods Judgements on Sabbath breakers, may sufficiently seale unto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them, who are wilfull prophaners of the *Lords day*.

Num. 5. 32

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man who (of a *presumptuous minde*) would openly goe to gather sticks on the Sabbath day. The fact was small? true, but his sin was the greater, that (for so *small* an occasion) would presume to breake so great a Commandement.

Nicanor offering to fight against the *Jewes* on the Sabbath day, was slaine himselfe & 35000 of his men.

A Husbandman grinding Corne upon

2 Mac. 27.

8.

ant. Mag.

el. 12, c. 6.

upon the *Lords day*, had his Meale
burned to ashes.

Another carrying Corne on *this day* had his Barne and all his Corn therein burnt with fire from *heaven* the next night after.

Also a certaine Nobleman (prophaneing the Sabbath usuall, in hunting) had a child by his wife with a head like a dog and with eares and chaps, crying like a hound.

A covetous *Flax-wife* at *Kin-
stat* in *France*, Anno 1559. using with her maides to worke at her trade on the *Lords day*, it seemed unto them that fire issued out of the *Flaxe*, but did no harme: the next Sabbath it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after it tooke fire againe, burnt the house, and so scorched the *wretched woman* with two of her children, that they dyed the next day: but (through Gods mercy) a childe in the cradle was taken out of the fire alive and unhurt.

On the 13. of *January*. Anno
R 2 Dom.

Disp. de
tempore,
Ser. 114.

Tho, Can-
tiprat lib. 2
de apib.
Temp. ad-
miram. vin-
dict, diu
Ibea: hist.

Iohan, Finc.
lib. 3. de
miraculis.

Stoves A-
bridge-
ment, an.
1582.

Discite jam
moniti Do-
minum non
temere
Christum.

Dom. 1582. being the *Lords day*, the Scaffolds fell in *Paris Garden*, under the people at a *Bearebaiting*, so that eight were suddenly slain innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lords day*, to be in a *Theater* beholding carnall sports: than to bee in the *Church* serving God with the spiritual workes of *Piety*.

Many fearefull examples of Gods judgement by fire have in our dayes beene shewed upon divers *Townes* where the prophanation of the *Lords day* hath been openly countenanced.

Stratford upon Avon was twice on the same day twelve-month (being the *Lords day*) almost consumed with fire, chiefly for prophaning the *Lord Sabbaths* and for contemning his Word in the mouth of his faithfull *Ministers*.

Terverton in *Devonshire*, (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring

bring some heavy judgement on the Towne for their horrible prophanation of the *Lords day*, occasioned chiefly by their Market on the day following. Not long after his death, on the third of *Aprill*, Anno Dom. 1598. God (in lesse than halfe an houre) consumed with a sudden and fearefull fire, the whole Towne, except onely the Church, the Court house, and the Almes-houses or a few poore peoples dwelling; where a man might have seene 400. dwelling houses all at once on fire, and about fifty persons consumed with the flame. And now againe since the former Edition of this Booke, on the fifth of *August* last; 1612. (14. yeares since the former fire) the whole Towne was againe fired and consumed, except some thirty houses of poore people, with the Schoole-house, and Almes-houses: they are blind, who see not in this the finger of God. God grant them grace when it is next built, to change their Market-day and to remove all occasions of

Whilest the Preachers cried in the Church, prophane-nesse, prophane-nesse, Gain would not suffer them to heare: therefore when they cryed fire, fire, in the street, God would not suffer any to help.

prophaning the *Lords day*. Let other Townes remember the Tower of *Silo*. *Luke*. 13. 2. And take warning by their neighbours chastisements, feare Gods threatnings, *Jer*. 17. 27. and beleieve Gods Prophets, if they will prosper, *1 Chron*. 20. 20.

Many other examples of Gods Judgements might be alleaged; but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the *Lords day* : proceed in thy prophanation, it may be the Lord will make thee the next example, to teach others to keepe his *Sabbaths* better.

He punisheth some in this life, to signifie how he will plague all wilfull transgressors of his *Sabboth* at the last day.

Thus wee have proved, that the Commandement of the *Sabboth* is *Morall*, and that the change of it from the seventh to the first day of the Weeke was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgation of the Law, divers Ceremonies peculiar

*It was
the Sab-
bath day
on which
Moses and
the chil-
dren of Is-
rael sang to
God, when
Pharaoh &
his host
were drow-
ed in the
Sea, Exod.
15.
See Trem.
& Jun.
Notes on
Deut. 5. 15.
and on
Exo. 12. 15

them of their full deliverance by
Moses conduct from the fiery Fur-
naces, and slavery of *Egypt*, upon
* that day : as also shadowing unto
them *the eternall redemption of their*
soules from Hell, by the death of
Christ. Thirdly, the keeping of the
Sabboth upon the *precise seventh day*
in order of the creation ; shadowing
to the Jewes, that Christ by his
death and resting on their Sabboth
in the grave, should bring the rest
and ease from the burthen & yoke
of the Legall ceremonies which nei-
ther they, nor their father were able
to beare. *Act. 15. 10. Col. 2. 16. 17*

And howsoever in *Paradise* be-
fore mans fall, the keeping of the
Sabboth on the seventh day of the
Creation, was not a Ceremony, but
on *Argument of perfection* : yet af-
ter the fall, it became Ceremoniall,
and subiect to change in respect of
the restauration by Christ. As mans
life before the fall being *immortall*
became afterwards *Mortall* : and na-
kednesse being an ornament before,
became afterwards a shame, and
Mariage

Marriage became a type of the
Mysticall union betwixt Christ and
 his Church, Ephes. 6. And to fulfill
 the Ceremonies (added for the
 Jewes sake unto the Sabbath) Christ
 at his death rested in the grave all
 the Jewes Sabbath day; and by that
 rest fulfilled all those ceremoniall ac-
 cessaries. Now as the ceasing of the
 ceremonies annexed to the 1. 5. &
 6. Commandements, and to Mar-
 riage, did not abolish those Com-
 mandements and Marriage; nor
 cause them to cease from being the
 perpetuall Rules of Gods worship,
 and mans righteousness; no more
 did the abrogating of the Cere-
 monies annexed to the Sabbath a-
 bolish the morality of the Com-
 mandements of the Sabbath; so
 that though the Ceremonies be abo-
 lished, by the accessse of the Sub-
 stance: and the Shadow overshad-
 dowed by the Body, (which is
 Christ) yet the holy rest (which was
 commanded and kept, before ei-
 ther the Jewes were a people, or
 those Ceremonies annexed to the
 Sabbath)

Sabboth) still continueth as Gods perpetuall Law, whereby *all the posterity of Adam* are bound to rest from their ordinary businesse, that they may wholly spend every seventh day in the solemne worship, and onely service of God their Creator and Redeemer; but in the substance of the fourth Commandement, there is not found one word of any Ceremony.

Object.

The chiefe objections against the morality of the *Sabboth* are three.

Gal. 4. 10.

1. That of *Paul* to the Galatians, *Ye observe dayes, and moneths, and times, and yeeres &c.* But there the Apostle condemnes not the *morrall Sabboth*, (which wee call the *Lords day*: and which he himselfe ordained according to Christs commandement, in the same Churches of *Galatia* and *Corinth*, and kept himselfe in other Churches) but he speaks of the Jewish dayes and times, and yeares, and the keeping of the Sabboth on the seventh day from the Creation, which he termeth *shaddowes of things to come*, a-

1 Cor. 16. 1

& 14. 37.

Act. 20. 7.

bolished

bolished now by Christ the body :
and in the Law are called *Sabbaths*
but distinguished from the *morall*
Sabbaths.

Col. 2. 11.
Levir. 23.
37, 38.

2. That of *Paul* to the *Colos.*
Let no man therefore condemne you
in meat and drinke or in respect of an
holy day, or of the new moone, or of
the Sabbath dayes. But here the
Apostle meaneth the *Jewish* cere-
monial *Sabbaths*, not the *Christians*
Lords day, as before.

Object. 2.
Col. 2. 6.

3. That of the same Apostle to
the *Rom.* *This man esteemeth one*
day above another day; and another
counteth every day alike &c. But
S. Paul makes no such account. For
the question there is not betweene
Jew and *Gentiles*, but betweene the
stronger & *weaker* *Christians*. The
stronger esteemed one day above a-
nother, as appeares, that there was
a day both commanded and recei-
ved in the Church, every where
knowne & honored by the name of
the *Lords day*. And therefore *Paul*
saith here, that *he that observed this*
day, observed it unto the Lord. The
observation

Object. 3
Rom. 12. 5.

Rom. 15. 1

observation whereof, because of the change of the *Jewish* seaventh day, some weake Christians (as many now adaies) thought not so necessary, so that if men (because the *Jewish day* is abrogated) wil not honour and keepe holy the *Lords day*, but count it like other daies: it is an argument, saith the Apostle of their weaknes, whose infirmity must bee borne, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

*The true manner of keeping holy the
Lords Day.*

NOW the sanctifying of the Sabbath consists in *two things* First, In resting from all servile and common busines pertaining to our naturall life. Secondly, in consecrating that rest wholly to the service of God and the use of those holy meanes which belong to our spirituall life.

For the first.

- I. The servile and common works,
from

from which we are to cease, are generally all civill works from the * least to the greatest. More particularly.

First, from all the workes of our calling, though it were reaping in the time of harvest.

Secondly, from carrying *burdens* as Carriers doe: or riding abroad for profit, or for pleasure: G O D hath commanded that the beasts should rest on the Sabbath day because all occasion of travelling or labouring with them should bee cut off from man. G O D gives them that day a rest, and he that, *without necessity*, deprives them of their rest on the Lords day: the groanes of the poore tyred beasts shall in the day of the Lord rise up in *Judgment* against him. Likewise such as spend the greatest part of this day in *trimming, painting, and pampering* of themselves like *Jesabels*, doing the devils worke upon Gods day.

Thirdly, from keeping of *Faires* or *Markets* which for the most part God punisheth with pestilence, fire, and strange floods.

Fourth

*Exod. 31.
29, 30.
Exod 31.
12, 13.

Exod. 31.
15, &c.
Exod. 34.
21.
Neh. 13. 15
Joh. 17. 21
22, 27.

Deut. 5. 14.

Rem. 8. 22
Deut. 25. 4
1 Cor. 9. 9.

Neh. 13.
15, 16, 19.

Apoc. I. 19

Fourthly, from studying any Bookes or Science, but the holy Scriptures, and Divinity. For our study must be *to be ravished in Spirit upon the Lords day*. In a word, thou must on that day cease in thy calling to do thy worke: that the Lord by his calling, may doe his worke in thee. For whatsoever is gotten by *common working* on this day, shall never be *blessed* of the Lord; but it will prove like *Achans* gold, which being got contrary to the Lords Commandement, brought the fire of Gods curse, upon all the rest which he had lawfully gotten. And if *Christ* scourged them out as *theeves*, who bought & sould in his Temple (which was but a ceremony shortly to be abrogated;) is it to be thought that hee will ever suffer those to escape unpunished who (contrary to his Commandement) buy and sell on the *Sabboth day*, which is his perpetuall law? *Christ* calleth such sacrilegious Theeves; & as well may they steale the *Communion cup*, from the *Lords Table*,

as

as steale from God the chiefeſt part of the *Lords day*, to conſume it in their owne *luſts*. Such ſhall one day finde the *Judgements* of God heavier than the opinions of *men*.

Fifthly, from all *recreations*, and *sports*, which at other times are lawfull: for if lawfull works be forbidden on this day: much more lawfull sports, which doe more *ſteale* away our affections from the contemplation of *heavenly things*, than any bodily work or labour. Neither can there be unto a man (that *de- lighteth* in the Lord) any greater *de- light* or recreation than the ſancti- fying of the *Lords day*. For can there bee any greater joy for a per- ſon condemned, than to come to his Prince his houſe to have his *pardon* ſealed? for one that is deadly ſicke, to come to a Phyſitian that can *cure* him? or for a *prodigall* child that fed on the husks of ſwine, to be admit- ted to eate the bread of life, at his *fathers* table? or for him who fears for *ſin* the tidings of death, to come to heare from God the aſſurance of eternall

Iſa. 58. 13.
14.

Pſal. 37. 4.

eternall life? If thou wilt allow thy selfe or thy servant recreation; allow it in the fixe dayes which are thine; not on the *Lords day* which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to bee used on this day: but so farre as it may helpe the *soule* to doe more cheerefully the *service of God*.

Eph. 5. 18,
19.

Rom. 12.
11.

Deu. 28. 47
Isa. 58. 13.

Sixtly, from *grosse feeding, libe-
rall drinking of Wine*, or strong
drinke; which may make us either
drousie, or *unapt* to serve God with
our hearts and minds.

Seventhly, from all talking about
worldly things, which hindreth
the sanctifying of the Sabbath, more
than working: seeing one may
worke alone, but cannot *talke* but
with *others*.

He that keeps the Sabbath, only
by resting from his *ordinary work*
keeps it but as a *Beast*. But rest on
this day, is so farre commanded to
Christians, as it is an helpe to *sancti-
fication*; and *labour* so farre forbid-
den as it is an *impediment* to the out-
ward and inward *worship of God*.

If then those recreations, which are lawfull at other times, are on the Sabbath nor allowed, much more those that are altogether at all times unlawful. Who without mourning can endure to see Christians keepe the Lords day, as if they celebrated a feast rather to *Bacchus*, than to the honour of the Lord *Jesus* the Saviour and redeemer of the world? for having served God but an *houre* in outward shew, they spend the rest of the Lords day, in sitting downe to eat and drinke, and rising up to play, First balasting their bellies with eating and drinking; and then seeking their lusts with playing and dancing. Against which prophagation, all Holy divines, both old and new, have in their times most bitterly inveighed: in so much that *S. Augustine* affirmeth, that it was better to plough than to dance upon the Sabbath day.

Now in the name of Almighty God, (who rested, having created Heaven and Earth) and of his eternall Sonne *Jesus* the Redeemer of his

1 Cor. 10. 7

Exo. 31. 6,
18, 19.

Melius enim arare quam saltare in Sabbatho, Aug. in tit. Psal. 91.

A^{ct}. 12. 31.

Rom 2.

12, &c.

2 Thes. 2.

8, &c.

his Church who shall shortly come on the dreadfull day of doome, to judge al men according to the obedience, which they have shewed to his commandements. I require thee, who readest these words, as thou wilt answer before the face of *Christ*, and his holy *Angels* at that day, that thou better weigh & consider whither *Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chest-playing, Bowling, Shooting, Beare-baiting, Carousing, Tipling, and such other fooleries of Robing-hood Moricedancers, Wakes, and May-games* bee exercises that God will *blesse* and allow on the *Sabboth* day. And seeing that no action ought to be done that day, but such, as whereby wee either *blesse* God or looke to receive a *blessing* from God; how darest thou doe those things on that *blessed* day, on which thou darest not to pray to God to bestow a *blessing* on it to thy use? heare this and tremble at this, *O prophane youth, of a prophane age!*

O heart all frozen, and voide of the feeling of the grace of God ! that having every *day* in six, every *hour* in every day, every *minute* in every houre, so tasted the sweete mercy of thy God in Christ, without which thou hadst perished every moment ! Yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that *one day* of the weeke, which he hath reserved for his owne praise and worship. Let men in defence of their prophaneſſe, *object* what they will, and *answer* what the Devill puts in their mouthes : yet I would wish them to remember, that seeing it is an ancient Tradition in the Church, that the Lords *second coming* shall be upon the *Lords Day* ; how little joy they should have, to be overtaken in those carnall sports to please the nſelves : when their master should find them in spiritual exercise; serving him. The prophaneſt wretch would then wish rather to be taken kneeling at prayers in the Church, than skipping like a Goat

Laſt in. l. 7.
cap. 1.

Goat in a daunce. If this cannot move, yet I would wish our impure gallants to remember, that whilst they thus daunce on the *Lords day*, (contrary to the *Lords Commandements*) they doe but dance about the *pits brink*; & they know not which of them shall first fall therein. Whereinto being once fallen without repentance, no greatnessse can exempt them from the vengeance of that great God, whose Commandement (contrary to their knowledge and conscience) they doe thus *presumptuously* transgresse. If then Gods Commandement cannot deterre thee; nor Gods Word advise thee; I say no more but what S. John said before me. * *He which is filthy, let him be filthy still.*

For the second.

2. The consecration of this Sabbath rest consists in preformance of 3. sorts of duties. First, before, Secondly at; : Thirdly, after the publike exercises of the Church.

The duties to bee performed before the publike exercises are:

1. To

Apo. 16. 11.
This was
the last and
heaviest
curse that
Saint John
wished
spirituall
Babylon.

1. To give over *working* betimes, on the *Eve*, that thy body may be the more refreshed, and thy minde the better fitted to sanctifie the *Sabboth* on the next day. For want of this *preparation*, thy selfe and thy servants being tyred with labour and watching the night before are so heavie, that when you should be serving God, and *hearing what his Spirit saith to the Church* for your soules instruction: you cannot hold up your heads for sleeping: to the dishonour of God, the offence of the Church, and the shame of your selves: therefore the Lord Commands us not onely to *keepe Holy*; but also to remember afore-hand the *Sabboth* day to keepe it holy, by preparing our hearts, and removing all businesse that might hinder us to *consecrate it, as a glorious day unto the Lord*. Therefore whereas the Lord in the other Commandements, doth but either *bid* or *forbid*: hee doth *both* in this Commandement, and that with a *speciall memorandum*, As if a Master should charge his servant

Apoc. 2. &
3.

Isa. 56. 2.
&c. & 51.
13, &c.

servants to look wel unto *ten things*, of great trust; but to have a more *speciall* care to remember one of those ten for divers weighty reasons: should not a faithfull servant that loves his Master shew a more *speciall* care unto that thing about all other businesse?

Exod. 16.
23, &c.

Thus *Moses* taught the people overnight to remember the Sabbath and it was a Holy custome among our *forefathers*, when at the ringing to Prayer on the Eve before, the *Husbandman* would give over his labour in the field; and the *Tradesman* his worke in the shop, and goe to Evening prayer in the Church, to prepare their soules; that their minds might more cheerefully attend *Gods worship* on the Sabbath day.

Exo. 9. 15,
1 Cor. 7. 5.
Gen. 35. 2.
1 Thes. 4. 4.
1 Sam. 21. 5
Ex. 19. 16.
Psal. 9. 22.
Eccl. 4. 17.

2. To possesse that night *thy v^s* self in holines and honour: that thou maiest present thy soule more purely in the sight of God the next morning.

3. To rise up early in the morning on the Sabbath day. Be careful! therefore

therefore to rise sooner on this day than on other dayes; by how much the service of God is to be performed before all earthly busineses. For there is no *Master* to serve so good as *God*: and in the end, *no worke* shall bee better rewarded than his *service*.

4. When thou art up consider with thy selfe what an *impure* sinner thou art; and into what an holy place thou goest to appeare, before the *most holy God*, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church, what *grievous* sins thou hast committed the *weeke past*; *confesse* them unto God, & earnestly pray for the pardon and forgiveness of them, and so *reconcile* thy selfe with God in Christ. *Renew* thy *vowes* to walke more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray that thou may'st have *Grace* to heare the *Word of God*,
read

Col, 4. 3,

read and preached with profit : and that thou mayest receive the holy *Sacrament* with comfort (if it bee Communion day) that God by his *holy Spirit* would assit the preacher to speake something that may kill thy sin, and comfort thy soule, which thou maiest doe in this or the like sort.

Psal 91. 1,
2, 5.

*A Morning Prayer for the
Sabboth day.*

O Lord most high, O God eternall, all whose works are glorious, and whose thoughts are very deepe : there can be no better thing than to praise thy Name and to declare thy loving kindnesse in the morning, on thy holy and blessed Sabboth day. For it is thy will and Commandement, that wee should sanctifie this day in thy service and praise : and in the thankfull remembrance, as of the creation of the world by the power of thy Word : so of the redemption of Mankind by the death of thy Son
Thine

Thine (O Lord) I confesse, is great-
 nesse and power and glory, and victo-
 ry, and praise for all that is in heaven
 and earth is thine : Thine is the King-
 dome, O Lord ; and thou excellest as
 head over all. Both riches, and honour
 come of thee, and thou raigest over
 all, and in thine hand is power, and
 strength : and in thine hand it is to
 make great, and to give grace unto all.
 Now therefore O my God, I Praise
 thy glorious Name : that whereas
 I a wretched sinner, having so many
 waies provoked thy Majesty to an-
 ger, & displeasure ; thou notwith-
 standing of thy favour, and good-
 nesse, (passing by my prophanenesse
 and infirmities) hast vouchsafed to
 add this Sabboth againe unto the
 number of my dayes. And vouch-
 safe, O heavenly Father, for the
 merits of Jesus Christ thy Sonne
 (whose glorious Resurrection thy
 whole Church celebrates this day)
 to pardon and forgive mee all my
 sinnes, and misdeeds. Especially, O
 Lord, *clense my soule from those
 filthy sinnes, with the blood of thy
 S
 most

1 Chro. 29.
 11, &c.

Here thou
 ma est
 confesse
 whatsoe-
 ver of the
 last weeke
 clogs thy
 conscience
 Joh. 1. 29.

most pure, and undefiled *Lamb*, which *taketh away the sinnes of the world*, and let thy *Holy Spirit* more and more subdue my corruptions that I may bee renewed after thine *owne Image*, to serve thee in newnesse of life, and holines of conversation. And as of thy mercy, thou hast brought me to the beginning of this blessed day? so I beseech thee, make it a day of *Reconciliation*, betwixt my sinfull soule, and thy *divine Majestie*. Give me grace to make it a day of *Repentance*, unto thee, that thy goodnesse may seale it to bee a day of *pardon* unto me: and that I may remember, that the keeping Holy of this day, is a Commandement which thine *owne finger* hath written; That on this day, I might meditate on thy glorious workes of our *Creation*, and *Redemption* & learne how to know and to keepe all the rest of thy Holy Laws, and Commandements. And when anon, I shall with the rest of the holy Assembly, appeare before thy presence in thy house
to

to offer unto thee our *Morning Sacrifice of praise, and Prayers* : and to heare *what thy Spirit, by the preaching of thy Word, shall speake unto thy Servant*, Oh let not my sinnes stand as a *Cloud*, to stop my Prayers from ascending unto thee, or to keepe backe thy Grace from descending by thy Word into my heart. I know O Lord, and tremble to thinke, that *three parts* of the good seede fals upon bad ground. O let not my heart be like the *high way*, which through hardnesse, and want of true understanding receives not the Seed, till the evill one commeth and catcheth it away : nor like to the *stony ground*, which beareth with joy for a time, but falleth away as soone as persecution ariseth for thy Gospels sake, nor like the *thorny ground*, which by the cares of this world, and the deceitfullnesse of riches, choaketh the Word which it beareth, and makes altogether unfruitfull : but that like unto the *good ground*, I may heare thy word, with an honest and good

Mat. 13. 1
&c.
Luk. 8. 25.

Col. 4. 3.

Act. 26. 18.

1 Thes. 5.

13.

Heb. 12. 17

1 Cor. 11.

10.

Eph. 3. 10.

1 Pet. 1. 12

heart, understand it, and keepe it and bring forth fruit with patience in that measure that thy Wisedome shall thinke meete for thy glory & mine everlasting comfort. Open likewise, I beseech thee, O Lord the doore of utterance unto thy faithfull servant, whom thou hast sent unto us to open our eyes that wee may turne from darknesse to light, and from the power of Satan unto God : that wee may receive forgivenesse of sins, and inheritance among them which are sanctified by faith in Christ ; And give me grace to submit my selfe unto his Ministry, as well when he terrifieth me with judgments, as when he comforteth mee with thy mercies. And that I may have him in singular love for his works sake ; because he watcheth for my soule, as he that must give an account for the same unto his Master. And give me grace to behave my self in the holy Congregation with comlineesse and reverence as in thy presence, & in the sight of thy holy Angels : Keepe me from drowlines and

and sleeping and from all wandring thoughts and worldly imaginati-
ons :sanctifie my Memorie, that it
may be apt to receive, and firme to
remember those good, and profita-
ble Doctrins which shall be taught
unto us out of thy Word. And
that through the assistance of thy
Holy spirit, I may put the same
lessons in practice, for my direction
in prosperity, for my consolation
in misery, for the amendment of
my life, and the glory of thy name.
And that this day, which Godlesse
& prophane persons spend in their
owne lusts, and pleasures, I (as one
of thy obedient servants) may
make my chiefe delight to consecrate
it to thy glory and honour not doing
mine owne wies, not seeking mine
owne will nor speaking a vaine word ;
but that ceasing from the workes
of sinne, as well as from the
workes of mine ordinary calling,
I may through thy blessing, feele
in my heart the beginning of that
eternall Sabbath, which in un-
speakeable joy, and glory I shall

1a. 58. 13.

Iſa. 66. 33.

celebrate with thy *Saints and Angels*, to thy praise and worship, in thy Heavenly Kingdome for evermore. All which I humbly crave at thy hands, in the name, and mediation of my Lord Jesus; in that forme of prayer which hee hath taught me.

Our father which art in heaven,
&c.

Having thus in *private* prepared thine owne soule, if thou hast the charge of a Family, call all thy *houſhold* together, reade a Chapter, and pray as in the weeke dayes: but remember so to dispatch these *private preparations*, and duties, as that thou and thy Family may bee in the Church, before the beginning of Prayers. Else your private exercises are rather an *hinderance* than a *preparation*. And as thou (and thy household) doe goe in all *reverence* towards the Church, let every one meditate thus with himielfe.

Things

*Things to be meditated as thou
gaest to the Church.*

1 **T**hat thou art going to the
Court of the Lord, and to
speake with the great God by pray-
er, and to heare his Majestie speake
unto thee by his *Word*: and to re-
ceive his blessing on thy soule & thy
honest labour, in the fixe dayes last
past.

Psal. 10. 4.

2. Say with thy selfe by the way
*As the Hart brayeth for the rivers
of water, so panteth my soule after
thee O God. My soule thirsteth for
God, even for the living God: When
shall I come and appeare before the
presence of God; For, a day in thy
Court is better than a thousand o-
ther where. I had rather be a doore-
keeper in the House of my God, than
o dwell in the Tabernacles of wick-
ednesse. Therefore I will come into
thy House in the multitude of thy
mercies, and in thy feare will I wor-
ship toward thine holy Temple.*

Psa. 42. 1, 2
Psal. 84. 10

Psal. 5. 8.

3. As thou entrest into the Church, say, *How fearefull is this
place, this is none other but the house*

Gen. 18.

16, 17.

1 Cor. 14.

23.

- of God, this is the gate of Heaven Surely, the Lord is in this place : God is in this people indeed. And prostrating with thy face downward, being come to thy place say, O Lord
- Psal. 26. 8. *I have loved the habitation of thy House and the place where thy Honour dwelleth : One thing therefore have I desired of thee that I will require even that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit thy*
- Psal. 27. 4. *Temple : therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voyce, O Lord, when I cry ; have mercy also upon mee, and beare me. Doubtlesse kindnesse and mercy shall follow me all the dayes of my life, and I shall remaine a long season in the House of the Lord.*
- Psal. 13. 6. *And this is that preparation, or looking to our feete ; whereto Solomon adviseth us, before wee enter into the House of God.*
- Eccl. 4. 27.

*The second sort of duties, which
are to be performed at the time of
the holy Assembly.*

Vhen Prayers begin, lay
aside thine owne private
Meditations; and let thine heart
joyne with the Minister, and the
whole Church as being one body
of Christ: and because that God is
the God of order, hee will have all
things to be don in the Church with
one heart & accord: and the exercises
of the Church are *Common* and *pub-
lick*. It is therefore an ignorant
pride, for a man to thinke his
owne private prayers more ef-
fectuall than the publike prayers of
the whole Church. *Salomon*
therefore adviseth a man not to
be rash to utter a thing in the
Church before God. Pray there-
fore when the Church pray-
eth, sing when they singe, and in
the action of kneeling, standing,
sitting, and such indifferent ce-
remonies (for the avoiding of
scandall, the continuance of cha-
rity,

I Cor. 13.

II.

Act. 7. 2.

46. and 4.

32.

Ecel. 5. 1.

Eze. 44. 10

Psal. 110. 3

The Practise of Piety.

*Cum Ro-
mam venio.
jeju o Sab-
bato : cum
hic sum non
jejuo : Sic
Et in ad-
quam forte
Ecclesiam
veneris ejus
morem ser-
ua si cui-
quam non
vis esse
scandalo,
nec quon-
quam tibi.
Ambr.
confi.
Ang. Ep.
ad Januer.
Luk. 4. 20.
Iuk. 29. 48

ritie, and in testimonie of thine o-
bedience) conforme thy selfe to the
manner of the Church wherein
thou livest.

Whilest the Preacher is expoun-
ding, & applying the Word of the
Lord, looke upon him ; for it is a
great helpe to stirre up thine atten-
tion, and to keepe thee from wan-
dring thoughts : so the eyes of all
that were in the Synagogues, are
said to be fastned on Christ whilest
hee preached : and that all the
people banded upon him when they
beard him. Remember that thou art
there as one of Christs Disciples, to
learne the knowledge of Salvation,
by the remission of sinnes, through
the tender mercy of God Luke 7.
ver. 7.

Bee not therefore in the Schoole
of Christ, like an idle Boy in a
Grammer Schoole, that often beareth
but never learneth his Iesson ; & still
goeth to Schoole, but profiteth no-
thing. Thou hatest it in a childe,
Christ detesteth it in thee. To
the end therefore, that thou may-
est

est the better profit by hearing,
marke :

1. *The coherence, and explication of the Text.*
2. *The chiefe summe or scope of the holy Ghost in that Text.*
3. *The division or parts of the Text.*
4. *The Doctrines; and in every doctrine, the proofes, the reasons; and uses thereof.*

A method of all others, easiest for the people (being accustomed thereto) to helpe them to remember the Sermon : and therefore much wished to bee put in practice of all faithfull Pastors, who desire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method bee too curious or confused then labour to remember :

1. *How many things hee taught, which thou knewest not before : and be thankfull.*
2. *What sins he reprov'd, whereof thy conscience tells thee that thou art*

art. guilty; and therefore must be amended,

3. *What vertues he exhorted unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeale, and diligence.*

But in hearing, apply every speech as spoken to thy selfe, rather by God than by Man: and labour not so much to heare the Word of the Preacher sounding in thine ear as to feele the operation of the spirit, working in thy heart. Therefore it is said so often, *Let him that hath an eare, heare what the spirit speaks to the Church.* And *Did not our hearts burne within us, whilest hee opened unto us the Scriptures?* And thus to heare the Word, hath a * blessing promised thereto. It is the acceptable * sacrificing of our selves unto God. It is the * surest note of Christs Saints: the * truest marke of Christs sheepe: the * apparentest signe of Gods Elect: the very bloud, as it were, which uniteth us to be the * spirituall kindred, brethren, and Sisters

Isa. 2. 2.

Act. 10. 33

1 Cor. 17.

15.

Gal. 4. 14.

1 Thess.

2. 13.

Apo. 2. 7.

Luk. 24. 32

* Luk. 11.

28.

* Rom. 15.

16.

* Deu. 33. 3

* Joh. 10.

17.

* Joh. 8. 47

& 18. 37.

* Luk 8. 21

Mark. 3. 35

Sisters of the Sonne of God. This is the best Art of memory for a good hearer.

When the Sermon is ended :

I. Beware thou depart not like the *nine Lepers*, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an *after prayer*, and singing of a Psalme. And when the blessing is pronounced, stand up to receive a part therein, and heare it : as if Christ himselfe (whose Minister hee is) did pronounce the same unto thee : for in this case it is true : *Hee that beareth you, beareth mee*, and the Sabbath day is *blessed*, because God hath appointed it to be the *day, wherein by the mouth of his Ministers, hee will blesse his people which heare his Word, and glorifie his Name*. For though the Sabbath day in it selfe be no more blessed than the other fixe dayes ; yet (because the Lord hath appointed it to *holy uses* above others) it doth as farre excell the other dayes of the Weeke : as
the

Eze. 46. 10.

Luk. 10. 16

Num. 6.
23, 25.

the *consecrated bread* (which wee receive at the *Lords Table*) doth the *common bread* which we eat at our *owne Table*.

1. If it bee a Communion day, draw neere to the *Lords Table* in the *Wedding Garment* of a *faithfull* and *penitent* heart to be partaker of so holy a *banquet*.

And when *Baptisme* is to be administred, stay, & beholde it with all reverend attention, that so thou maist : First, shew thy *reverence* to Gods *ordinance* : Secondly that thou maist the better consider thine *owne ingrafting* into the visible body of *Christs Church* : and how thou *performest* the *vowes* of thy new Covenant. Thirdly, that thou maist repay thy *debts* in praying for the infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the *inward effects* of Baptisme, by his *blood*, and *Spirit*. Fourthly, that thou mayest *assist* the Church in praying God for *grafting* another member into his

mysticall

Mysticall body. Fifthly, that thou maiest proove whether the effects of Christs death *killeth* sin in thee, and whether thou be *raised* to newnesse of life, by the *vertue* of his *Resurrection*: and so to be humbled for thy *wants*, and to be thankfull for his *grace*. Sixthly, to shew thy selfe to bee a freeman of Christs *Corporation*: having a voyce or consent in the admission of others into that Holy society.

3. If there be any *Collection* for the poore, freely without *grudging* bestow thine Almes, as God hath *blessed* thee with ability.

2 Cor. 6. 4.
2 Cor. 9.
5, 6, 7, &c.

And thus farre of the duties to bee performed in the Holy Assembly.

Now of the third sort of duties after the Holy Assembly.

AS thou returnest home, or when thou art entred into thy house: *meditate* a little while upon those things, which thou hast heard. And as the *cleane* beaſts

Lev. 11. 3.

Psal. 119.
11.

Mat. 13. 19

Job 31. 17
18.

beasts which *chew* the cudde, so must thou bring againe to thy remembrance, that which thou hast heard in the Church. And then kneeling downe turne all to a prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a *direction* to thy life; and a consolation unto thy s^cule. For till the Word be made thus our owne, and as it were close hidden in our hearts: we are in danger lest Satan steale it away, and we shall receive no profit thereby. And when thou goest to dinner, in that reverend, & thankful manner before prescribed, remember according to thine ability to have one or more poore Christians, whose hungry bowels may be refreshed with thy meat: imitating holy *Job*, who protested that *he did never eate his morsels alone without the good company of the poore and fatherlesse*: that is the Commandement of Christ our Master, *Luke 14. 13*. Or at leastwise, send some part of thy Dinner to the poore

poore, who lies sicke in the backe Lane without any Food. For this will bringe a blessing upon all thy workes and labours; and it will one day more rejoyce thy soule, than it doth now refresh his body, when Christ shall say unto thee, *O blessed child of God, I was an hungred, and thou gavest me meate, &c.* And for as much as thou hast done it for my sake, to the least of these my Brethren, I take it in as good part, as if thou hadst done it to mine owne selfe.

When dinner is ended, and the Lord prayes: call thy family together, examine what they have learned in the Sermon: commend them that doe well, yet discourage not them whose memories or capacities are weaker; but rather help them: for their will and minds may be as good. Turne to the proofes which the Preacher alleadged, and * rubbe those good things over their memories againe. Then singe a *Psalme* or more. If time permit, thou mayst teach and examine them in some part of the *Catechisme*: conferring

Hest. 9. 21.
Deut. 15.
10, &c.

Mat. 25.
35, &c.

If thou be a private man either performe these holy duties by thy selfe, or joyne with some godly family in the performance of them.

Ast. 17. 11.
Heb. 5. 14.
Mat. 26.
30.

Jam. 5.
*Deut. 7.
30.
Heb. 6. 1.

Heb. 5. 14.

ferring every point with the proofs of the holy Scripture. This will both *increase* our knowledge, and *sharpen* our memory: seeing by *experience* we finde that in every trade they who are most *exercised*, are ever best *expert*. But in any wise remember so to dispose all these private exercises as that thou maist bee with the *first* in the holy congregation at the *Evening exercise*, where behave thy selfe in the like devotion, and reverence, as was prescribed for the Holy exercise of the Morning.

After *Evening prayer*, and at thy Supper, behave thy selfe in the like religious, and holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the yeere, and the weather doe serve:

Psal. 92. 5.
& 19. 2. &c.
and 8. 13.
&c.

Rom. 1.
19, 20.
*Presentem
narrat quilibet herba
Deum.*

1. *Walke* into the *fields*, and meditate upon the *Workes* of God; for in every *Creature* thou maist reade as in an *open Booke* the *Wisdome*, *Power*, *Providence*, and *goodnesse* of Almighty God. And how
that

that none is able to make all these things in the variety of their *formes vertues, beauties, life, motions, and qualities*, but our most Glorious God.

Isa. 40. 26.

2. Consider how *gracious* hee is; that made all these things to serve us.

Psal. 8.

3. Take occasion hereby, to stirre up both thy selfe, and others to *admire and adore his Power, Wisdome, and Goodnesse*: and to thinke what *ungratefull* wretches we are, if wee will not (in all obedience) serve, and honour him.

4. If any *neighbour* be *sicke*, or in any heaviness, goe to *visit* him, If any be fallen at variance, helpe to reconcile them.

Mat. 25. 35
Jam. 5. 14.
&c.

To conclude, *three sorts* of workes may lawfully bee done on the Sabbath day.

1. Workes of *Piety*, which either directly concerne the *service of God*, though they be performed by *bodily labour*: as under the Law, the *Priests* did labour in *killing and dressing the Sacrifices*, and bur-

Mat. 11. 5.

A^{ft}. 12.2 King. 4.
22.Mat. 23. 17,
19.
Num. 10.
23.* 1 Kings
29. 5.

Mar. 24.

* Mar. 12.

13.

* Luk. 13.

15.

* Mat. 12. 1

* Heft. 9. 12

2 Cor. 11.

22, 24.

* 1 Cor. 16. 1

burning them on the Altar. And Christians under the Gospel, when they travell farre to the places of Gods worship; it is but a Sabbath daies journey, like to that of the *Samaritanite* who travelled from home to heare the Prophet on the Sabbath day, because she had no teaching neere her owne dwelling. And the Preacher, though he laboureth in the *sweate* of his *browes*, to the wearying of his body, yet hee doth but a Sabbath dayes work. For the holy end sanctifieth the worke, as the Temple did the gold, or the Altar the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his worship; as the sounding of Trumpets under the Law, or the ringing of Bells under the Gospel.

2. Workes of Charity, as to

* save the life of a man or * of a beast, to * fodder, water, and dress Cattell: to make honest * provision of meate, and drinke to refresh ourselves, and to * relieve the poore: to visit the sicke to make * Collection

for

for the poore, and such like.

3 Workes of necessity not fained, but persent, and imminent, & such as could not bee prevented before, nor cannot be deferred unto another day. As to resist the invasion of Enemies, or the robberies of Theeves, to quench the rage of fire, and for Physicians to stanch, or let blood: or to cure any other *desperate* disease: and for Midwives to helpe women in labour: Marriners may do their labour, Souldiers being assayled may fight: and * Posts may ride for the publicke good and such like. On these or the like occasions, a man may lawfully worke. Yea, and when they are called, they may upon any of these occasions, goe out of the *Church*, and from the holy exercise of the *Word* and *Sacraments*: provided alwaies, that they be humbled, that such occasions fall out upon that *day* and time; and that they take no money for their paines on that day, but onely for their stufte, as in the *fear* of God & conscience of his Commandement:

When

* *Nuncius*
praeceptum ex-
capitur à
Sabbato,
Jud. Com-
ment sup.
Nwn. 13.1

When the time of rest approacheth, retire thy selfe to some private place: & knowing that in the state of *corruption* no man living can sanctifie a Sabbath in that spirituall manner that hee should, but that hee commits many breaches thereof, in his *Thoughts, Words* and *Deeds*, humbly crave pardon for thy *defects*, and reconcile thy selfe unto God, with this or the like *Evening Sacrifice*.

A private Evening prayer for the Lords day.

*Isa. 61.3.

*Gen. 18.

27.

*Heb. 12.

29.

*Job 21.18

*Psal. 51.3

Zac. 3. 1, 2.

*1Cor. 11.

31.

O Holy *, Holy, Holy,
Lord God of Sabbath,
Suffer mee who am
but *dust and Askes,
to speake unto thy most glorious
Majestie. I know that thou art a
*consuming fire, I acknowledge
that I am but withered, *sinne,
My *sinnes are in thy sight, and
Satan *stands at my right hand to
accuse mee for them; I come not
to excuse, but to *Judge my selfe
worthy

worthy of all those judgements, which thy *Justice* might most *Justly* inflict upon mee a wretched creature, for my sinnes and transgressions. The *number* of them is great, the *nature* of them is so grievous, that they make mee seeme vile in mine owne eyes, how much more loathsome in thy sight; I confesse they make mee so farre from being worthy to be cal'd thy *Sonne*; that I am altogether *unworthy* to have the name of thy *nearest Servant*. And if thou shouldest but recompence mee according to my desert, the earth (as weary of such a sinfull burthen) should open her mouth, and swallow mee up, like one of *Dabans* family; into the bottomelesse pit of hell. For if thou diddest not spare the *naturall branches*, those *Angels* of glorious excellency; but hurledst them downe From the *heavenly habitations*, into the paines of *hellish darkenes*, to be kept unto damnation, when they sinned but once against thy Majesty; and didst expell

2 Sam. 6,
22.
Luk. 15. 2.

Psal. 106.
17.

1 Per. 2. 4.

Gen. 3. 13.

Rom. 2. 5.

Job. 15. 16

expell our first Parents out of Paradise, when they did but transgresse one of thy lawes; alas, what vengeance may I expect, who have not offended in one sin onely, heaping daily sin upon sinne, without any true repentance *drinking iniquity as it were water*, ever powring in but never powring out any filthynesse: and have transgressed not *one*, but *all* thy holy Lawes, and Commandements. Yea, this present day, which thou hast straightly commanded me to keepe holy, to thy praise and worship, I have not so religiously kept, and observed nor prepared my soule in that holynesse, and chastity of heart, as was fit to meeete thy blessed Majesty in the holy assembly of thy Saints. I have not attended to the Preaching of thy Word, nor to the administration of thy Sacraments, with that humility reverence, and devotion, that I should. For though I was present at those holy exercises in my body, yet, Lord, I was overtaken with much drowzinesse. And
when

when I was awake, my minde was so distracted & carried away with vaine and worldly thoughts, that my soule seemed to be absent, and out of the Church. I have not to duely (as I should) meditated with my selfe, nor conferred with my family, upon those good instructions which we have heard & received out of thy holy Word, by the publicke Ministry. For default whereof, Satan hath stolne the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my Family doth not thrive in knowledge and sanctification under my government as they should. Though I know where many of my poore brethren live in want & necessity, and some in paine, and comfortles, yet I have not remembered to relieve, the one with my almes, nor the other with consolations: but I have feasted my selfe, and satisfied mine owne lust. I have spent the most part of the day

T

in

* Here
 confesse
 whatsoe-
 ver fault
 thou hast
 done that
 day by o-
 mission or
 commissi-
 on, and
 then, sear-
 ching from
 thy heart
 a deepe
 sigh, say
 Psal. 105. 6
 Lam. 2. 13
 Rom. 5.
 20.

Ezek. 33
 11.

Luke 18.
 13.

in idle talke, vaine sports, and exer-
 cises: yea Lord, I have, &c. * And
 for all these my finnes, my consci-
 ence cries guilty, thy Law condemnes
 me; and I am in thy hand to receive
 the sentences and curse that is due
 to the wilfull breach of so holy a
 Commandment. But what if I am
 by thy Law condemned? yet, Lord,
 thy Gospel assures me that thy mer-
 cy is above all thy works: that thy
 grace transcends thy Law: and thy
 goodnes delighteth there to raigne,
 where finnes doe most abound. In
 the multitude therefore of the mer-
 cies, and merits of Jesus Christ my
 Saviour, I beseech thee, O Lord,
 (who despisest not the sighing of a
 contrite heart, nor desirest the death
 of a penitent sinner) to pardon and
 forgive me all these my finnes,
 and all the errours of this day, and
 of my whole life; and free my soule
 from that Curse and Judgement
 which is due unto me for them.
 Thou that didst justifie the contrite
 Publican for foure words of con-
 fession, and receivedst the Prodi-
 gall

gall Childe (when he had spent all the stock of thy grace) into favour upon his repentance : pardon my finnes likewise, O Lord, and suffer me not to perish for my transgressions. O spare me, and receive me into thy favour againe. Wilt thou (O Lord) reject me, who hast received all *Publicanes*, *Harlots*, and *sinners*, that upon repentance sued to thee for grace? Shall I alone be excluded from thy mercy; Farre be it from me to thinke so : for thou art the same God of mercy unto me, that thou wait unto them, and thy *compassions never faile*. Wherefore, O Lord, deale not with me after my merits, but according to thy great mercy. Execute not thy severe justice against me a sinner : but exercise thy long sufferance in forbearing thine owne creature. I have nothing to present unto thee for a satisfaction, but only those *bloody Wounds*, bitter *Death*, and *Passion*, which thy blessed *Some*, my only *Saviour*, hath suffered

Matth. 2.
31, 32.

Jam. 3. 22

Heb. 12.
24.

for me. *Him (in whom onely thou art well pleased)* I offer unto thee, for all my finnes, wherewith thou art displeased. He my Mediator, the request of whose blood, *speaking better things than that of Abel,* thy mercy can never gaine-say : illuminate my understanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good & profitable lessons, which this day, and at other times have been taught me out of thy holy Word ; that I may remember thy Commandments to keepe them, thy Judgements to avoid them ; and thy sweet promises to relye upon them in time of misery and distresse. And now, O Lord I resigne my self to thy most holy Will : O receive me into thy favour, and so draw mee by thy grace unto thy selfe, that I may as wel be thine by love and imitation, as by calling, & creation. And give me grace so to keep holy thy Sabbath in this life ; as that (when this life is ended) I may with all thy
Saints

Saints and Angels, celebrate an eternall Sabbath of joyes and praise, to the honour of thy most glorious Name, in thy heavenly Kingdome for evermore, *Amen.*

And then calling thy family together, shut up the Sabbath with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will give thee that night a more sweet and quiet rest, than ordinary, and prosper thee the better in all the labours of the week following.

Thus far of the ordinary Practise of Piety, both in private and publike.

Now followeth the extraordinary Practise of Piety, whereby God is glorified in our lives.

THe extraordinary Practise of Piety consists, either in Fasting or Feasting.

I. Of the Practise of Piety in Fasting.

There are divers kindes of Fasting: First, a constrained Fast, as

Jejunium.

I Coactum.

* 2 King.

6. 26.

* Acts 27.

33.

2 Physicwn.

Nihil periculofius habitudine

corporis extreme bona,

detrahenda

sunt ergo

per jejuni-

um redun-

dantia, ne

natura suo

pondere fra-

ga succum-

bat.

Basil hom. 1

3. Politi-

cum.

4 Miracu-

lofwn.

5 Quoridi-

amon.

1 Tim. 3. 3

Tir. 2. 3.

Prov. 31.

45 5.

when men either have not food to eat, as in the *Famine of *Samaria*: or having food, cannot eat it for *beaviness* or *sickness*, as it befell them who were in the *Ship with *Saint Paul*. This is rather *Famine* than *Fasting*.

Secondly, *A naturall Fast*, which we undertake *Physically*, for the health of our body.

Thirdly, *A civill Fast*, which the Magistrate enjoyneth for the better maintenance of the *Common-wealth*, that by using *Fish* as well as *Flesh*, there may be greater plenty of both.

Fourthly, *A miraculous Fast*, as the forty dayes Fast of *Moses* and *Elias*, the *types*; and of *Christ*, the *substance*. This is rather to be *admired* than *imitated*.

Fifthly, *A daily Fast*, when a man is carefull to use the *Creatures* of *God* with such moderation that he is not made *beavier*, but more *cheerfull* to serve *God*, and to doe the duties of his calling. This is especially to be observed of *Ministers* & *Judges*.

Sixtly,

Sixtly, *A religious Fast*, which a man voluntarily undertakes, to make his body and soule the fitter to pray more fervently unto God upon some extraordinary occasion. And of this Fast only we are to treat. The *Religious Fast* is of two sorts, either *private* or *publicke*.

I *Of a private Fast.*

THat we may rightly performe a private Fast, foure things are to be observed: First, the *Author*: Secondly, the *Time*, and *Occasion*. Thirdly, the *Manner*: Fourthly, the *Ends* of private Fasting.

I *Of the Author.*

The first that ordained Fasting was *God* himselfe in *Paradise*: and it was the *first Law* that *God* made in commanding *Adam* to abstaine from eating the forbidden fruit, *God* would not pronounce nor write his *Law* without *Fasting*; and in his *Law* commands all his people to *Fast*. So doth our Saviour *Christ* teach all his *Disciples* under the

6 Religio
sum.
2 Cor. 6.
46.

Jejunium in
Paradiso
prescriptum
est, reverere
igitur jeju-
nii canni-
em. Basil.
hom. cap. de
jeju.
Exo. 19. 3
Levit. 23.
Matth. 6.
17 & 9 15.

*Qui je-
juvat, An-
gclorum
itu vivit
& dwn
paucissimis
contentus
est simili-
tudinem
cum illis
assequitur.
Basil.
hom. de
Jejun.
Natura os
parvum,
& guttur
ad am
homini
dedit.
Quamdiu
jejunavit.
Adam, in
Paradiso
fuit; com-
edit, &
ejectus est.
Hieron.

New Testament likewise. By *Religious Fasting* a man comes neereſt the life of * *Angels*, and to doe Gods will on earth, as it is done in heaven. Yea, *Nature* ſeemeth to teach man this duty, in giving him a little mouth, and a narrower throat: for nature is content with a little, grace with leſſe. Neither doth nature and grace agree in any one act better than in this exerciſe of religious *faſting*, for it ſtrengtheneth the *memo-ry*, and cleareth the *minde*, illumina- teth the *underſtanding*, and bridleth the *affecti- ons*: mortifieth the *ſleſh*, and preſerveth *chaſtity*, preventeth *ſickneſſe*, and continueth *health*; it delivereth from *evils*, and procu- reth all kind of *bleſſings*.

By breaking this *faſt*, the Ser- pent overthrew the firſt *Adam*, ſo that he loſt *Paradiſe*. But by keep- ing a *Faſt*, the ſecond *Adam* van- quiſhed the Serpent, & reſtored us into heaven. *Faſting* was ſhe who covered *Noah* ſafe in the *Ark*, whom intemperance uncovered, and left ſtarke naked in the *Vine- yard*,

yard. By fasting, Lot quenched the flame of Sodome, whom drunkenesse scorched with the fire of Incest. Religious fasting, and talking with God, made Moses face to shine before men; when Ido'atrous eating and drinking caused the Israelites to appeare abominable in the sight of God. It rapt Elias in an Angelicall Coach to Heaven: when voluptuous Ahab was sent in a bloody Chariot to hell. It made Herod beleieve that John Baptist should live after death by a blessed Resurrection: when after an intemperate life, he could promise nothing to himself, but eternall death and destruction. O divine Ordinance of a divine Author.

2. Of the time.

The holy Scripture appoints no Time under the New Testament to fast, but leaves it unto Christians owne free choise, Rom 15.3. 1 Cor. 7.5. to fast as occasions shalbe offered unto them, Mat. 9.17. As when a man becomes an humble and earnest suitor unto God for the pardon

Preceptum esse jejuni-um video quibus autem diebus non oporteat jejunare, & quibus oporteat precepto Domini vel Apostolorum non invenio definitum. Aug. ad Cassalan. Epist. 86.

Indifferen-
ter jejunan-
tium, ex ar-
bitrio, non
ex imperio
novæ disci-
plinæ, pro
temporibus,
et causis u-
nuscujusq;
Tex. adver.
Psychic.
Montanus
hereticus
primus erat
qui jejunio-
rum leges
prescripsit,
Euseb. Eccle.
hist. lib. 5.
cap. 18. ex
Apollon.
* Lev. 23
32.
Josh. 7. 6.
2 Sam. 30.
3.
* Hest. 4.
16.
* Lev. 23.
23. 26.
2 Sam. 3.
35.
Ez. a 10. 3

of some grosse sinne committed; or for the prevention of some sinne, whereunto a man feeles himsele by Satan sollicitated : or to obtaine some speciall blessing which he wants : or to avert some judgement which a man feares, or is already false upon himsele or others : or lastly, to subdue his flesh unto his spirit, that he may more cheerfully power forth his soule unto God by prayer. Upon these occasions a man may fast a * day or * longer, as his occasion requires, and the constitution of his body, and other needfull affaires will permit.

3. Of the manner of a private Fast.

The true manner of performing a private Fast, consists partly in outward, partly in inward actions.

The outward actions are, to abstaine for the time that we fast:

1 From all * worldly businesse & labour, making your Fasting-day, as it were a Sabbath day, Le. 23. 28. For worldly businesse will distract our minds from holy devotion. 2. From all manner of food, yea from * bread

and

and *water*, so far as health will permit: 1. That so we may acknowledge our owne *indignity*, as being unworthy both of *life*, and all the *means* for the maintenance thereof.

2. That by afflicting the body, the soule which followes the *constitution* thereof, may be the more *hum- bled*.

3. That so we may take a god- ly *revenge* upon our selves, for abu- sing our *liberty* in the use of Gods- creatures.

4. That by the *hunger* of our *bodies*, through want of these *earthly things*, our soules may learne to hunger more eagerly after *spiri- tuall* and *heavenly* food.

5. To put us in mind, that as we abstain from *food*, which is *lawfull*, so we should much more abstaine from *Sinne*, which is altogether *unlawfull*.

Thirdly, from *good*, and *costly* **apparell*; that as the *abuse* of these puffes us up with *pride*; so the lay- ing aside their *lawfull* use may wit- nesse our *humility*. And to this end in ancient times they used (specially in publike Fasts) to put * on *Sack- cloth*, or other *course* *apparrell*. The equity

* 2 Cor. 7.

11.

* Quid pro- dest vacuare corpus ab escis, & ani- mam re- plere pecca- tis, Aug. de temp. Ser.

46.

* Exod. 33

5, 6.

* Hest. 4.

1, 2.

Job. 3. 5, 6.

Joel 1. 13

Matth. 11

21.

equity hereof stil remaineth; especially in *publike Fasts*, at what time to come into the assembly with *starched bands, crisped haire, brave apparell*, and decked with *flowers or perfumes*, argueth a soul that is neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full *measure of * ordinary sleep*. That thou maist that way also humble thy body : & that thy soule may *watch and pray*, to be prepared for the coming of Christ. And if thou wilt breake thy sleep early and late for *worldly gaine* : how much more shouldst thou doe it for the *service of God* ? And if *Ahab* (in imitation of the godly) did in his *Fast* lie in *Sackcloth* to breake his sleep by night, what shall we thinke of those, who on a *Fasting-day* will yeeld themselves to sleep in the open *Church* ?

Fiftly, and lastly, from all outward *pleasures of our senses*. So that as it was not the ** throat* onely that *sinned*, so must not the throat only be *punished* : and therefore we must

* 2 Sam.
12. 16.

Joel 1. 13.
Hest. 4. 3.

1 King. 21.
7.

* Si sola
gula pecca-
uit, sola
jejunet, &
sufficit : Si
vero pecca-
uerunt &
membra
cetera, cur
non jeju-
nent & ipsa
Bern.

Serm.

Quadrage. 3.

must endeavour to make our eyes (as at all times) so especially on that day to fast from beholding *vinities*; our eares from hearing *Mirth*; or *Musick*, but such as may move to *mourne*, our nostrils from pleasant *smels*, our tongues from *lying*, *dissembling*, and *slandering*: yea, the use of the *Marriage bed* must be omitted in a religious reverence of the Divine *Majesty*, that so nothing may hinder our true humiliation, but that all may be signes that we are unfeignedly humbled. Thus much of the outward manner.

2 The inward manner of *fasting*, consists in two things. 1. *Repentance*.

2 *Prayer*.

Repentance hath two parts.

1 *Penitency* for sins past.

2 *Amendment of life* in time to come.

This *Penitency* consists in three things. First, an inward *insight* of sin, and *sense* of misery. Secondly, a *bemoiling* of thy vile estate. Thirdly, an *humble* and *particular confession* of all thy known sins.

1 Of

I Of the inward insight of sinne, and sense of misery.

This sense and insight will be effected in thee. First, by considering thy sins, especially thy grosse sins, according to the circumstances of the time when, place where, manner how, and persons with whom it was committed. Secondly, the Majesty of God against whom it was done : and the rather, because thou diddest such things against him since he became a Father unto thee, and bestowed so many sweet blessings in bountifull manner upon thee. Thirdly, in considering the curses which God hath threatned for thy sinne : how grievously God hath plagu'd others for the same fault, and how that no meanes in Heaven or Earth could deliver thee from being eternally damned for them, had not the Son of God so lovingly died for thee. Lastly, that if God loves thee, he must chasten thee ere it be long, with some grievous affliction ; unlesse thou dost prevent him by speedy & unfained

unfained repentance. Let theſe and the like conſiderations, ſo prick thy heart with ſorrow, that melting for remorse within thee, it may be diſſolved into a fountain of tears, trickling downe thy mournfull cheeks. This mourning is the beginning of true fasting, and therefore oftentimes * put for fasting, the firſt, and principall part for the whole action.

2 Of the bewailing of thine owne estate.

Bewailing or lamentation, is the pouring out of the inward mourning of the heart, by the outward moanes of thy voyce, and teares of thine eyes. With ſuch filiall earnestneſſe and importunity in prayer, is our heavenly Father well pleaſed. Nay, when it is the fruit of his Spirit, and the effect of our faith, he cannot be diſpleaſed with it. For if he heard the moanes which extremity wrung from Iſmael, and Hagar: and heareth the cry of the young Ravens, and roaring of Lions: how much rather will he heare the mournfull lamentation which his owne children make

* Matth.
9. 15.
Can the children
mourne? then ſhall
they faſt,
and M^oſe,
and Luke
for mourne
have faſt.
Examp^les.
Pſal. 6. and
22. & 38.
& 79. and
Jeremies
lament.
Joel 2. 12.
17.
Jer. 31, 18,
19, 20.
Gen. 11.
17.
Job 39. 3.
Pſal. 147.
Pſal. 104.
11.

make unto him in their misery.

3. *Of the humble confession of finnes.*

1 Sam. 7.
Eze. 9. &c.
Dan. 9.
Neh. 8.

Pro. 28. 13
Psal. 32.
3, &c.
Psal. 51. 4.

1 Joh. 1.
7. 9.

In this action thou must deale plainly with God, and acknowledge *all the finnes thou knowest*, not onely in generall, but also in particular: this hath beene the manner of all Gods children in their Fasts: first, because that without Confession thou hast no promise of mercy or forgivenesse of finnes. Secondly, that so thou mayest acknowledge God to be *just*, and thy self *unrighteous*. Thirdly, that by the numbering of thy finnes, thy heart may bee the more humbled and pulled downe. Fourthly, that it may appeare that thou art a true penitent: for till God hath given thee grace to repent, thou wilt be *more ashamed* to confesse thy fault, than to commit thy sin. The plainer thou dealest in this respect with God, the more graciously will God deal with thee, for if thou dost *acknowledge thy finnes*, God is *faithfull and just to forgive thee thy finnes*:
and

and
Sonn
sinne.

T
form
cy,
such
holy
cern
may
men
and

Th
penta

T
ment
vout
A&I

T
make
depre
good

D
belee
Medi
thee
confe
those

and the blood of Jesus Christ his Sonne shall cleanse thee from all thy sinne.

To help thee the better to performe these three parts of penitency, thou mayest diligently reade such Chapters and portions of the holy Scriptures, as doe chiefly concerne thy particular sins: that thou mayest see Gods curse and judgements on others for the like sinnes; and be the more humbled thy self.

Thus farre of the first part of Repentance, which is penitency.

The other part which is *Amendment of life*, consists; First, in devout Prayer: Secondly, in devout Actions.

The devout Prayer, which we make in time of Fasting, is either deprecation of evill, or craving needfull good things.

Deprecation of evill, is, when thou beseechest God, for Christ thy Mediatours sake, to pardon unto thee those sinnes which thou hast confessed; and to turne from thee those judgements which are due unto

2 King.
20. 3.

Psal. 50.
15.

Phil. 4. 6.
1 Tim. 5. 5

unto thee for thy sins. And as Ben-
hadad, because he heard, *That the*
King of Israel was mercifull, prostra-
ted himselfe unto him with a rope
about his necke; so because thou
knowest that the *King of heaven is*
mercifull, cast down thy selfe in his
presence, in all true signes of humi-
liation (especially seeing he calleth
upon thee to come unto him in thy
troubles) and doubtlesse thou shalt
finde him most mercifull.

The craving of needfull good things
is, First, a fervent and faithfull beg-
ing of God, to seale by his Spirit
in thy heart, the assurance of the
forgivenesse of all thy sins. Second-
ly, to renew thy heart by the Holy
Ghost, so that sinne may daily decay,
and righteousness more and more
increase in thee. Lastly, in desiring a
supply of faith, patience, chastity,
and all other graces which thou
wantest: and an increase of those
which God of his mercy hath be-
stowed upon thee already.

Thus farre of Prayer in fasting.

The devout Actions in fasting are

two:

two: First, *Avoyding evill*. Secondly, *doing good*.

I *Of avoyding evill*.

This *Abstinence from evill*, is that which is chiefly signified by thy *Abstinence from food*, &c. and is the chiefe end of fasting, as the *Ninivites* very well knew. *A day of Fast*, and not falling from sinne, the Lord abhorreth. It is not the *vacuity* of the stomach: but the *purity* of the heart that God respecteth. If therefore thou wouldest have God to turne from thee the *evill of affliction*: thou must first turne away from thy selfe the *evill of Transgression*. And without this fasting from *evill* thy *Fast* favours more noysome to God, than thy *breath* doth to *Man*. This made God so often to reject the *Fast* of the *Jewes*. And as thou must endeavour to avoyd all sinne, so especially that *sin*, wherewith thou hast provoked God, either to *shake* his rod at thee, or already to *lay* his chastening hand upon thee. And doe this with a resolution, by the assistance of

Joh. 3. 8.

10.

* Pulchrum est corporis jejunium, cum sit animus a vitiis jejunus.

Hier. ad Celant.

Epi. 14.

Jejuna a malis actibus, abstine

a malis sermonibus, contine a cogitationibus pessimis,

Cyrylin

Lev. Cap

10.

Isa 58. 2.

&c.

Za. 7. 5. 7.

Non possum ferre iniquitatem

& interdictionem.

Isa. 1. 13.

* *Quid*
prodest
tenuari
corpus ab-
stinencia
si animas
innumescit
superbia?
Vinum non
bibere, &
ira inebri-
ari? carni-
bus non
vesci, &
de ore om-
ni esca sor-
didius
egredi ma-
ledictum
aut men-
dacium?
Maximus
Epil.
Qui cibis
abstinent,
& mala
agunt,
dæmones
imitantur,
quibus
culpa
adeft, & ci-
bus deeft, Iſid * *Vis orationem tuam volare ad cælum? Fac*
illi duas alas, jejuniũ & Eleemoſynam. Aug.

of Gods grace, never to commit those finnes againe. For * what shall it profit a man by abstinence to humble his body: if his minde swell with pride? Or to forbear Wine and strong drinke, and to be drunke with wrath and malice? Or to let no flesh goe into the belly: when lyes, flanders, and ribauldry, (which are worse than any meat) comes out of the mouth? To abstaine from meat, and to doe mischief, is the devils fast, who doth evill, and is ever hungry.

2. Of doing good works.

The * good works which as a Christian thou must do every day, but especially on thy *Fasting day*, are either the works of Piety to God, or the works of Charity towards thy brethren,

First, the works of Piety to God, are the practise of all thy former daies, in the sincerity of a good Conscience, and in the sight of God.

Secondly, the works of Charity

towards

toward our Brethren are, *forgiving wrongs, remitting debts* to the poore that are not well able to pay; but especially in giving *Almes* to the poore, that want reliefe and sustenance, Else we shall *under pretence of godlinesse, practise *miserableness*: like those who will pinch their owne bellies to defraud their labouring *Servants* of their due allowance. As therefore Christ joyned *Fasting, Prayer, and Almes* together in *Precept*: so must thou joyne them together, like *Cornelius* in *Practice*. And therefore be sure to give at the least so much to the *poore, on thy *Fasting day*, as thou wouldest have spent in thine owne dyet, if thou haddst not fasted that day. And remember, that be that soweth plenteously shall reape plenteously, and that this is a *special sowing day*. Let thy *Fasting* so *afflict thee, that it may refresh a poore Christian; and rejoyce that thou hast *dined & supped in another*; or rather, that thou hast *feasted hungry Christ, in his poore members*.

In

Isa. 58.6.
&c.
Za. 7.9.20.
* Qui jejuna-
natur in par-
car, non ad
dei gloriam
jejunat, sed
substantia
sua parcit;
Chryso. in
Math.
Matt. 6.9.
Act. 10.30
* 2 Cor. 9.6
* Jejunium
tuum te ca-
stigar, sed
alterum la-
tificat. Au-
Ser. de
temp. 64.
Accipias
esuriens
Christus
quod jeju-
nans minus
accipit
Christianus
August de
temp. ser.
157.

*Beatus qui
jejunat ut
alat paupe-
rem; mit-
tat enim
Christum,
qui animam
suam po-
suit pro
fratribus
suis.*

*Cyril. in
Liv. l. 10.*

** I Sam.*

15. 22.

** Heb. 11.*

6.

Rom. 14.

23.

** Splendida
peccata.*

Aug.

** Rom. 6.
ult.*

In giving *Almes*, observe two things: First, the *Rules*; Secondly, the *Rewards*.

1 *Rules in giving of Almes, and doing good works.*

1 They must be done in *obedience of Gods Commandments*: not because we thinke it to be good, but because God *requireth us* to do such, and such a good deed: for such * *obedience* of the worker, God preferreth before all *Sacrifices*, and the greatest *works*.

2 They must proceed from * *faith*, else they cannot please God: nay, without faith the most specious works are but * *shining finnes*, and *Pharisees Almes*.

3 Thou must not think by thy good *Workes* and *Almes*, to merit *Heaven*, for in vaine had the *Sonne of God* shed his blood, if *Heaven* could have been purchased either for *Money* or *Meat*. Thou must therefore seeke *heavens possession* by the purchase of *Christs blood*, not by the merits of thine *owne works*. For * *eternall life is the gift*

of God through Jesus Christ. Yet every true Christian that beleeveth to be saved, and hopes to come to Heaven, must doe good workes (as the Apostle saith) for necessary uses, which are foure.

First, that * God may be glorified :

Secondly, that thou maist shew thy selfe * thankfull for thy Redemption.

Thirdly, that thou maist * make sure thine election unto thy selfe. Fourthly, that thou mayest * winne others by thy holy education, to thinke the better of thy Christian profession.

And for these uses, we are said to be * Gods workmanship, created in Christ Jesus, unto good workes, and that God hath ordained us to walke in them.

4 Thou must not give thine Almshouses to impudent Vagabonds, who live in wilfull idlenesse and filthynesse but to the Religious and honest poore, who are either sick, or so old that they cannot worke: or such who worke, but their worke cannot competently maintaine them: Seeke out these in the
backe

* 1 Cor.

10. 31.

2 Cor. 8.

19.

Phil. 1. 11

* Luke 1.

74. 75.

* 2 Pet. 1.

10.

* Mat. 5.

10.

Isay 61. 9.

* Ephe. 2.

10.

backe-Lanes, and relieve them. But if thou meetest one that asketh an Almes for Jesus sake, and knowest him not to be unworthy, deny him not: for it is better to give unto ten counterfeits, than to suffer Christ to goe in one poore Saint unrelevd. Looke not on the Person, but give thine Almes as unto Christ in the party.

2 *Of the rewards of Almes-deeds, and good works.*

* Dan. 4.
24.

1 *Almes* are a speciall means to moove God in mercy to turne away his * temporall judgements from us: when we by a true faith, (that sheweth it self by such fruits) doe returne unto him.

* Luke 6.
35, 36.

* 2 Cor. 1. 3
* Luke
16. 1.

2 Mercifull *Almes-givers* * shall be the *Children of the Highest*, and be like God their *Father*, who is the * *Father of Mercies*. They shall be his * *Stewards* to dispose his goods: his *Hands* to distribute his Almes, and if it be so great an honour to be the Kings *Almoner*, how much greater is it to be the God of Heavens *Almes-giver*.?

3 When

3. When all this world shall forsake us, then onely good workes and good *Angels* shall accompany us, the one to receive their reward, the other to deliver their charge.

n Apo.
14.13.
o Luke
16.22.
Psa 91.11
Heb.1.14
p.1 Tim.
6.19.

4. Liberalitie in Almes-deeds is our surest foundation that we shall obtaine in eternall life a liberall reward through the Mercy and Merits of Christ.

Lastly, by Almes-deeds we feed and releeve Christ in his *Members*; and Christ at the last day will acknowledge our love, and reward us in his Mercy: and then it shall appeare, that what we gave to the poore, was not lost, but lent unto the Lord. What greater motives can a Christian wish, to excite him to be a liberall Almes-giver? Thus far of the Manner of Fasting. Now followeth the Ends.

q Mat.
25.

r Prov.
19.17.

3. Of the ends of Fasting.

The true ends of Fasting are not to merit Gods favor or eternal life (for that we have only of the gift of God through Christ) nor to place

V religion

religion in bodily abstinence (for resting in it self is not the worship of God, but an helpe to further us the better to worship God.) But the true ends of fasting are three :

f Esd. 8 2.

1 Cor. 9.

7.

t 1 Tim.

5. 23.

Ieiunium

orationem

roborat,

oratio san-

ctificat

ieiunium.

Ber Ser.

de Ieiun.

Joh.

1. 1 7

Nehem.

4.

Luke 2.

57.

1 Cor. 7.

5.

x Joel 2.

18. 19.

1 Cor. 12.

First to subdue our flesh to the Spirit: but not so to weaken our bodies, as that we are made unfit to doe the necessary duties of our calling. A good man (saith Solomon) is mercifull to his Beast. Prov. 12. ver. 10. much more to his owne body.

Seccondly, that we may more devoutly contemplate Gods holy Will, and fervently u power forth our soules unto him by prayer: for as there are some kind of Devils, so there are also some kind of sins, which cannot be subdued but by fasting, joyned unto Prayer, Matth. 17. 22.

Thirdly, that by our x serious humiliation, and judging of our selves, we may escape the judgement of the Lord; not for the merit of our fasting (which is none) but for the mercy of God, who hath promised

to

to remove his judgments from us, when we by Fasting, do unfainedly humble our selves before him. And indeed no Child of God ever conscionably used this holy exercise, but in the end he obtained his request at the hand of God: both in receiving graces which he wanted, as appeares by the examples of ^y Annab ^z Jehosaphat, ^a Nehemiah, ^b Daniel, ^c Esdras, ^d Hester: as also in turning away Judgements threatned, or false upon him, as may be seen in the examples of the Israeltes, the Ninivites, ^g Rehoboam, ^h Achab, ⁱ Ezechiah, ^k Manasses. He who gave his deare Sonne from heaven to the death, to ransom us when we were his enemies, thinkes nothing too deare on Earth, to bestow upon us, when we humble our selves, being made his reconciled Friends and Children?

Thus farre of the private Fast.

y 1 Sam.
7
z 2 Chr.
20.
a Neh. 1.
b Dan. 9.
c Efd. 8.
23.
d Hef. 9.
e 1 Sam.
7.6.
f Jona 3.
g 2 Chr.
12. 5. 7.
&c.
h 1 Kin.
21.
i 1 Chro.
32. 16.
k 2 Chr.
33. 18. 19.

2 Of the Publike Fast.

a Jon. 3.7
2 Chr.
20 3.
Ezra 8.
21.

b 1 Sam.
7.5.6.
Joel 2.15
2 Chr. 20
Jonah 5.
Hest. 4.

c Exod.
19.
Eldras 8.
Act. 1. 13.
14.

d Joel 1.
14.
Nehem. 8.

A Publike Fast is, when by the ^a authoritie of the Magistrate either the whole Church within his dominion, or some speciall Congregation (whom it concerneth) doe assemble themselves together, to perform the forementioned duties of Humiliation: either for the removing of some publike ^b calamity threatned or already inflicted upon them, as the sword, invasion, famine, pestilence, or other fearful sickness: or else for the obtaining of some publike blessing, for the good of the Church, as to crave the assistance of his holy Spirit, in the election and ordination of fit & able Pastors, &c. or, for the triall of truth, and execution of Justice, in matters of difficulty and great importance, &c.

When any evill is to be removed, the ^d Pastors are to lay open unto the people, by the evidence of Gods word, the sins which were the speciall causes of that calamitie:

call

call upon them to repent, and publish unto them the mercies of God in Christ upon their Repentance. The people must hear the voice of Gods messengers with hearty sorrow for their sinnes, earnestly beg pardon in Christ, and promise unfained amendment of their life. When any blessing is to be obtain'd, the Pastors must lay open to the people the necessitie of that blessing, & the goodnesse of God who giveth such graces for the Good of men. The people must devoutly pray unto God for bestowing of that Grace, & that he would blesse his own meanes to his owne glory, and the good of his Church. And when the holy Exercise is done, let every Christian have a special care according to his ability, to remember the poore. And whosoever (when just occasion is offered) useth not this holy exercise of Fasting, he may justly suspect, that his heart never yet felt the power of true Christianitie.

So much of Fasting. Now followeth the exercise of holy Feasting.

e Isa 58.7
10.
2 Cor. 9.7
Gal. 2.10.

Of the Practice of Piety in
Holy Feasting.

Exod. 12.
15.

Hest 9.
19. 21.

Holy Feasting is a solemn thanksgiving, (appointed by authority) to be rendred unto God on some speciall day, for some extraordinary blessings or deliverances received. Such among the Jewes was the Feast of the Passeeover, to remember to praise God for their deliverance out of Egypts bondage: or the Feast of Purim, to give thanks for their deliverance from Hamans Conspiracy. Such amongst us are the fifth of August, to praise God for delivering our Gracious King, from the bloody Conspiracy of the Traiterous Gowries: and the fift of November, to praise God for the deliverance of the King, and the whole State, from the Popish Gun-powder Treason. Such Feasts are to be celebrated by a publike rehearsall of those speciall benefits, by spiritual Psalmes, & dances, by mutuall feasting and sending presents

presents every one to his neighbour
and by giving gifts to the poore.

But forasmuch as the benefit of
our Redemption was the greatest
that Man needed from God; or that
God ever bestowed upon Man: and
that the Lords Supper is left by our
Redeemer, as the chiefest memorial
of our Redemption: every Christi-
an should account this holy Supper
his chiefest and joyfullest Feast in
this World. And seeing that as it
ministreth to worthy partakers, the
greatest assurance which they
have of their salvation, so it pul-
leth temporall judgements on the bo-
dies, and (without repentance)
eternall damnation on the souls of
them who receive it unworthily. Let
us see how a Christian may best
fit himselfe to be a due partaker of
so holy a feast; and to be a worthy
Guest at so sacred a Supper.

Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.

THough no man living is of himself worthy to be a guest at so holy a Banquet; yet it pleaseth God of his grace to accept him for a worthy receiver, who endeavour-eth to receive that holy mystery, with that competent measure of reverence that he hath prescribed in his word.

2 Thes. I.

II.

Col I. 12.

Luk.

20. 35.

Apoc. 3. 4.

He that would receive this holy Sacrament, with due reverence, must conscionably perform three sorts of duties. First, those which are to be done before he receiveth. Secondly, those that are to be done in the receiving. Thirdly, those that are to be done after that he hath received the Sacrament. The first is called Preparation, the second Meditation, the third Action or Practice.

Of Preparation.

That a Christian ought necessarily to prepare himselfe before he presume to be a partaker of the holy

holy Communion may evidently appeare by ~~five~~ reasons :

First, because it is Gods Commandment. For if he commanded under the pain of death, that none uncircumcised should eate the Paschall Lambe; nor any circumcised under foure dayes preparation : how much greater preparation doth he require of him, that comes to receive the Sacrament of his Body and Blood, which as it succeedeth, so doth it exceede by many degrees the Sacrament of the Passeover?

Exod. 21.
48.
Exod.
22. 6.

Secondly, because the example of Christ teacheth us so much : for he washed his Disciples Feet before hee admitted them to eate of his Supper, signifying how thou shouldest lay aside all unpurenesse of heart and uncleannesse of life, and be furnished with humility and charity, before thou presumest to taste of his holy Supper.

Joh. 13. 5.

Thirdly, because it is the counsell of the Holy Ghost : Let every man examine himselfe, and so let him

1 Cor.
12. 28.

Pro. 23:
1. 2.

eate, &c. And if a man when he is to eat with an Earthly Prince, must consider diligently what is before him, and put a knife to his throat, rather than commit any rudenesse: How much more oughtest thou to prepare thy soul, that thou maiest behave thy self with all fear and reverence when thou art to feast at the holy Table of the Prince of Princes?

Psa. 16. 6.

1. Sam.
11. 4.

Fourthly, because it hath beene ever the practice of all Gods Saints, to use holy preparation, before they would meddle with Divine Mysteries. David would not goe neere to Gods Altar, till he had first washed his hands in innocencie: much lesse shouldest thou, without due preparation, approach to the Lords Table. Abimelech would not give, nor David and his men would not eate the Shew-bread but on condition that their Vessels were Holy: How much lesse shouldest thou presume to eate the Lords Bread, or rather the bread which is the Lords, unlesse the

the Vessell of thy heart be first
 cleansed by repentance? And if the
 Lord required *Joshua* (as he had
 done *Moses* before) to put off his
 shoes, in reverence of his Ho-
 lynesse, who was present in that
 place where he appeared with a
 sword in his hand, for the destru-
 ction of his enemies: how much
 rather shouldest thou put off all
 the affections of thine earthly con-
 versation, when thou comest
 neere that place, where *Christ* ap-
 peareth to the eye of thy faith,
 with wounds in his hands and side, for
 the redemption of his friends?
 And for this cause it is said; That
 the *Lambes* wife hath made her selfe
 ready for his marriage. Prepare
 therefore thy selfe, if thou wilt in
 this life be betrothed unto *Christ* by
 Sacramentall grace; or in Heaven
 married unto him by eternall glory.
 Fifthly, because that God hath
 ever smitten with fearefull judge-
 ments, those who have presumed
 to use his holy Ordinances with-
 out due feare and preparation;
 God

Exod. 35.
 Iosh. 5. 15

Apo. 19.
 7.

Gen. 3. 24

1 Sam. 6.
1 Sam. 21
2 Chron
10. 18, &c

God set a flaming sword in a Cherubins hand to smite our first Parents being defiled with sinne, if they should attempt to goe into Paradise, to eat the Sacrament of the Tree of life. Feare thou therefore to be smitten with the Sword of Gods vengeance, if thou presumest to goe to the Church with an impenitent heart, to eat the Sacrament of the Lord of life. God smote 50000. of the Bethshemites for looking irreverently into his Arke; and kild Vzziah with sudden death, for but rash touching of the Arke; and smote Vzza with the Lepry for meddling with the Priests Office, which pertained not unto him. The fear of such a stroke made Ezechias so earnestly to pray unto God, that he would not smite the people that wanted time to prepare themselves as they should, to eat the Passover: and it is said, that the Lord heard Ezechias, and benedicted the people: Intimating, that had it not beene for Ezechias Prayer, the Lord had smitten the people for their

their want of due preparation. And the man who came to the Marriage Feast without his *Wedding garment*, or examining of himselfe, was examined of another: and thereupon bound hand and foot, and cast into utter darkenesse, Matthew 22. 12.

And S. Paul tels the *Corinthians*, I Cor. II. 19.

that for want of this preparation in examining and judging themselves, before they did eat the Lords Supper, God had sent that fearefull sicknesse among them, whereof some

were then sick, others weak, and many fallen asleepe, that is, taken away by temporall death. Infomuch

that the *Apostle* saith, that every unworthy receiver eates his own judgement; temporall if he repents, eternall

if he repents not: & that in so hainous a measure; as if he were guilty

of the very Body and Blood of the Lord, whereof this sacrament is a

holy signe and seale. And Princes punish the indignity offered to their

great seale, in as deepe a measure,

as that which is done to their own

Persons, whom it representeth.

And

Matt 27.
25.

Num. 9.

13.

Heb. 2. 9.

Mat. 16.

1 Cor. 11

Joh. 13. 15

Heb. 10.

28, 29.

And how hainous the guiltinesse of Christs bloud is, may appeare by the misery of the Jewes ever since they wished his bloud to be on them and their Children. But then thou wilt say; It were safer to abstaine from comming at all to the Holy Communion: Not so, for God hath threatned to punish the wilfull neglect of his Sacraments, with eternall damnation both of body and soule. And it is the Commandement of Christ; Take, eate, doe this in remembrance of me: and he will have his Commandement under the penaltie of his curse obeyed. And seeing that this Sacrament was the greatest token of Christs love, which he left at his end to his friends whom he loved to the end, therefore the neglect and contempt of this Sacrament must argue the contempt, and neglect of his love and bloud shedding: than which no sin in Gods account can seeme more hainous. Nothing hinders why thou mayest not come freely to the Lords Table; but be-

cuse

cause thou hadst rather want the love of God, than leave thy filthy finnes. O come, but come aguest prepared for the Lords Table; seeing they are blessed, who are called to the Lambs Supper. O come, but come prepared; because the efficacy of this sacrament is received according to the proportion of the Faith of the Receiver.

This preparation consists in the serious consideration of three things: first of the worthynesse of the Sacrament, which is termed to discern the Lords body. Secondly, of thine own unworthynesse: which is to judge thy selfe. Thirdly, of the meanes, whereby thou mayest become a worthy Receiver: called Communication of the Lords Body.

I Of the worthynesse of the Sacrament.

THE worthynesse of this Sacrament is considered three waies: First, by the Majesty of the Author ordaining. Secondly, by the

Apo. 19.

9.

*Efficacia
Eucharis-
tie non
equaliter
se habet
quod om-
nes fide-
les, sed
pro ratio-
ne
fidei com-
munican-
tium.
Origen.*

the preciousnesse of the Parts whereof it consisteth. Thirdly, by the excellency of the Ends for which it was ordained.

I. Of the Author of the Sacrament.

The Author was not any Saint or Angel, but our Lord Jesus, the eternal Sonne of God. For it pertaineth to Christ onely, under the New Testament, to institute a Sacrament, because he onely can promise and performe the grace that it signifieth. And we were charged to beare no voice but his in his Church. How sacred should we esteem the Ordinance that proceedeth from so Divine an Author!

Mat. 1. 7.
5.

2. Of the parts of the Sacrament.

The parts of this blessed Sacrament are three. First, the earthly signes signifying. Secondly, the Divine Word sanctifying. Thirdly, the heavenly graces signified.

a. 1 Cor.

11. 23, &c

Prov. 9. 5.

First, the earthly signes are a Bread and Wine, in number two, but one in use.

Secondly,

Secondly, the *Divine Word* is the *Word of Christ's Institution*, pronounced with prayers and blessings, by a lawfull ^b Minister. The *Bread and Wine* without the *Word* are nothing, but as they were before; but when the *Word* cometh to those *Elements*, then they are made a *Sacrament*; and God is present with his own Ordinance, and ready to perform whatsoever he doth promise. The *Divine Words* of blessing do not change or annihilate the ^c substance of the *Bread and Wine*, (for if their substance did not remain, it could be no *Sacrament*;) but it changeth them in use, and in name. For, that which was before but common *Bread and Wine* to nourish mens *Bodies*; is after the blessing destinated to an holy use, for the feeding of the *Souls* of Christians. And where before they were called

^b Heb. 5. 4
Numb. 16
40. 1 Cor.
10. 16.
Eucharistia Sacramentum
non de aliorum manu quam
presidentium sumimus. Tert.
l. de *Coron.* 8. 3.
Qui est in terra panis percipiens
vocationem Domini
non solum communis
panis est,
sed Eucharistia,
ex duobus rebus constans terrena & celesti, Iren.
l. 4. cap. 34

Per Sacramentum corporis & sanguinis Domini divina efficimur consortes natura, & tamen esse non desinit substantia vel natura panis & vini, Gelatius contra Eutic.

but

Christus
visibilia
symbola
corporis
sanguinis
appellatio-
ne honora-
vit, non
naturam
mutans,
sed gra-
tiam ad-
ficiens.
Theodo-
ret. Dia-
log. i.

but Bread and Wine; they are now called by the name of those *body things* which they signifie, *The body and blood of Christ*; the better to draw our minds from those outward Elements to the Heavenly Graces, which by the sight of our bodies they represent to the spiritual eyes of our Faith. Neither did Christ direct these words, *This is my body*, *This is my blood*, to the Bread and Wine; but to his Disciples, as appears by the words going before. *Take ye, eat ye*. Neither is the Bread his body; but in the same sense that the Cup is the New Testament, viz. by a Sacramental Metonymie. And Marke notes plainly, that the words, *This is my blood*, &c. was not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup, Marke 14. 23. 24. And afterwards in respect of the natural substance thereof, he calls that the fruit of the Vine, which in respect of the spirituall signification thereof, he had before termed his Blood, ver. 25
after

after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *do this in remembrance of him*; and he bids us *eate not simply his body*, but *his body as it was then broken*, and his *bloud shed*; which S. Paul expounds to be but the communion of Christs body, and the Communion of his bloud, that is, an effectuall pledge that we are partakers of Christ, and of all the merits of his body and bloud. And by the frequent use of this Communion, Paul will have us to *make a shew of the Lords death till he come* from heaven; and till we, as *Eagles shall be caught up* in to the ayre to meet him who is the blessed Carcasse & life of our souls.

Thirdly, the spirituall graces are likewise two; the Body of Christ, as it was with the feeling of Gods anger due to us, crucified; and his bloud as it was (in the like sort) shed for the remission of our sins. They are also in number two, but in use one, viz. whole Christ; with all his benefits offered to all, and given indeed

1 Cor.
10. 16.

1 Cor.
11. 26.
A. 3.
11.
A. 1.

11.
f Heb. 8.
21.
Matth. 8
1. 27. 22

indeed to the faithfull. These are the three *integral* parts of this blessed Sacrament, the *Signe*, the *Word*, and the *Grace*. The *Signe* without this *Word*, or this *Word* without the *Signe* can doe nothing, and both conjoynd are unprofitable without the *Grace* signified; but all three concurring, make an effectual Sacrament to a worthy Receiver. Some receive the outward *Signe* without the *spirituall* *Grace*, as *Judas*, who (as *Austin* saith) received * the bread of the Lord, but not the Bread which was the Lord. Some receive the *spirituall* *grace* without the outward *signe*, as the *Saint-Thief* on the *Crosse*: and innumerable of the faithfull, who dying desire it, but cannot receive it through some externall impediments: but the worthy receivers to their comfort receive both, in the Lords supper.

Christ chose *Bread* and *Wine* (rather than any other Elements) to bee the outward signes in this blessed sacrament: first, because they

* *Panem*
Domini,
non passim
Dominum,
Aug.

they are *easy* for all sorts to attain unto : secondly, to teach us, that as mans *temporal* life is chiefly nourished by **bread*, and cherished by *wine* ; so are our *soules* by his *body* and *bloud* sustained and quickened unto *eternall* life. Christ appointed *wine* with the *Bread* to be the outward *Signes* in this *Sacrament*, to teach us; first, that as the perfect *nourishment* of mans *body* consists both of *meat* and *drinke* : so Christ is unto our *souls* not in part, but in *perfection* both *salvation* and *nourishment* : secondly, that by seeing the *Sacramentall Wine* apart from the *Bread*, we should remember how all his *precious bloud* was *spilt* out of his *blessed body* for the *remission* of our *sinnes*. The outward *Signes* the *Pastor* gives in the *Church*, and thou dost *eate* with the *mouth* of thy *body* : the *spirituall grace* Christ reacheth from *heaven*, and thou must *eate* it with the *mouth* of thy *Faith*.

3. Of the *Ends* for which this *Sacrament* was ordained.

* *David*
cals bread
& strength
of mans
heart, *Psal*
104. 15.
Isay the
stay of
bread, cap.
3. 1. Eze-
kiel the
staffe of
bread, cap
4. 16.
Homer,
μυιλος αὐ-
δων.

The

The excellent and admirable Ends or fruits, for which this blessed Sacrament was ordained, are seven.

Of the first End of the Lords Supper.

a Matth.
16. 16.
1 Cor.
11. 26.

b 1 Cor.
11. 26.

c Gal. 3. 1
Heb. 9.
26 & 10
12 & 13
*Quotidie
nobis
Christus
crucifi-
gitur,
Aug. in
Psal. 95.*

1. To keepe Christians in a continuall^a remembrance of that propitiatory sacrifice, which Christ once for all, offered by his death upon the Crosse, to reconcile us unto God. Doe this (saith Christ) in remembrance of me. And (saith the Apostle) ^b As oft as ye shall eat this bread and drinke this cup, ye doe shew the Lords death till he come. And he saith, that (by this sacrament, and the Preaching of the Word) ^c Jesus Christ was so evidently set forth before the eyes of the Galatians, as if he had beene crucified among them: for the whole action representeth Christs death; the breaking of the bread blessed, the crucifying of his blessed body; and the pswring forth of the sanctified wine, the shedding of his Holy bloud, Christ was once in himselfe really offered: but as

oft

oft as the Sacrament is celebrated: so oft is he *spiritually* offered by the faithfull.

Hence the Lords Supper is called a *propitiatory Sacrifice*, not properly or really, but ** figuratively*, because it is a *memorialis* of that propitiatory Sacrifice, which Christ offered upon the Crosse. And to distinguish it from that *reall Sacrifice*, the Fathers call it the *unbloudy Sacrifice*. It is also called the *Eucharist*, because that the Church in this action, offereth unto God the Sacrifice of praise & thanksgiving for her Redemption; effected by the true and onely expiatory Sacrifice of Christ upon the Crosse. If the sight of *Moabs King*, sacrificing on his walls his owne sonne, to move his Gods to rescue him, *King. 3.27.* moved the assailing Kings to such pity, that they ceased their assault, & raised their siege: how should the spirituall sight of God the Father, sacrificing on the

** μυστηριον
μαρτυριον.*

*a In cruce-
tum sacri-
ficium.* If it be un-
bloudy, be-
cause it is
voyd of
bloud,
then it is
not

Christ's
naturall
body: If
because it
is offered
without
shedding
of blood,
then it is
not avail-
able for
the remis-
sion of
sinnes.

*Heb. 9.21
Christo
eum Patre
& Spir.
sancto sa-
crificium*

*panis & vini in fide & charitate sancta Ecclesia Catho-
lica offerre non cessat. Aug. de fid. ad Pet. diac. cap. 19.*

Crosse

*Cum fran-
gitur ho-
stia, dum
sanguis de
calice in o-
re fidelium
funditur,
quid aliud
quàm Do-
minici cor-
poris in
cruce im-
molatio e-
jusque san-
guinis de
latere effu-
sio designa-
tur. Can.
dist. 2 d.
consec.
cum fran-
gitur 37.*

Rom 4.11.
Mat. 26.
28.
2 Cor. 11
25.
Judg. 13.
61.

Crosse his only begotten Sonne, to
save thy soule, move thee to love
God thy Redeemer, and to leave sin,
that could not in justice be expia-
ted by any meaner ransom?

Of the second end of the Lords
Supper.

2. To confirme our Faith : for
God by this Sacrament doth sig-
nifie & seal unto us from Heaven
that according to the promise and
new covenant which he hath made
in Christ, hee will truely receive
into his grace & mercy all peniten-
beleevers, who duly receive this ho-
ly Sacrament; & that for the merit
of the death and passion of Christ, he
will as verily forgive them all their
sinnes, as they are made partakers
of this Sacrament. In this respect
the Holy Sacrament is called, The
seale of the new Covenant and remis-
sion of sins. In our greatest doubt
wee may therefore, receiving this
Sacrament, undoubtedly say with
Sampsons Mother : If the Lord would
kill us, hee would not have received
burnt offering and a meat offering

our hands, neither would hee have shewed all these things, nor would at this time have told us such things as these.

Of the third End of the
Lords Supper.

3. To be a pledge, and Symbole of the most neere, and effectuall Communion which Christians have with Christ: the cup of blessing, which wee blesse, is it not the Communion of the blood of Christ? The Bread which wee breake, is it not the Communion of the Body of Christ? that is, a most effectuall signe, & pledge of our Communion with Christ? This Vnion is called *abiding in us*, *joyning to the Lord*, *dwelling in our hearts*: and set forth in the holy Scriptures by divers Similies. First of the *Vine*, and *branches*. Secondly, of the *head*, and *body*. Thirdly, of the *foundation*, and *building*. Fourthly, of *one loafe* con- fected of many graines. Fifthly of the *matrimoniall union* twixt man and wife, and such like. And it is *breefold* betwixt Christ and Chri-

1 Cor. 10.

16.

Joh. 14.

16, 23.

1 Cor. 6. 11

Eph. 2. 17

Joh. 15. 5.

Eph. 6.

Eph. 2. 35.

Col. 1. 18.

Rom. 12.

45.

Eph. 5. 19

20.

1 Cor. 10.

27.

Eph. 5. 31,

32.

Apo. 21. 2.

stians. The first is *naturall*, betwixt our *humane nature*, and *Christs divine Nature*, in the person of the Word: The second is *Mysticall* betwixt our persons *absent* from the Lord, and the person of Christ, God and Man, into one *mysticall* body: The third is *cælestiall*, betwixt our persons *present* with the Lord, and the person of Christ in a *body glorified*; these three conjunctions depend each upon other. For, had not our nature beene first *Hypostatically* united to the nature of God in the *second* person; wee could never have beene United to Christ in a *Mysticall* Body. And if wee be not in *this life* (though *absent*) united to Christ by a *Mysticall* Union, wee shall never have Communion of *glory* with him in his *heavenly presence*. The *Mysticall Union* (chiefely here meant) is wrought betwixt Christ and us by the *Spirit* of Christ, apprehending us: and by our *Faith* (stirred up by the same *spirit*) apprehending Christ againe. Both which

which *S. Paul.* doth most lively expresse; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.* How can he fall away that holdeth, and is so firmly holden? This Union hee shall best understand in his mind, who doth most feelee it in his heart. But of all other times, this union is best felt, and most confirmed, when wee duly receive the *Lords Supper.* For then wee shall sensibly feelee our hearts knit unto Christ, & the desire of our soules drawne by faith and the Holy Ghost, as by the cords of love, neerer and neerer to his holinesse.

From this communion with Christ, there follow to the faithfull many unspeakeable benefits.

As first, Christ tooke by *imputation* all their sinnes, & guiltinesse upon him, to satisfie Gods Justice for them; & he freely gives, by *imputation*, unto us all his righteousness in this life, and all his right unto eternall life, when this is ended: and counteth all the good or ill

X

that

Phi. 3. 12.
2 Cor. 15. 2
Rom. 4. 25
1 Pet. 2. 15
Phil. 3. 9.

that is done unto us, as done unto his owne person.

Mat. 25. 35

Act. 9. 4.

Mat. 25.

45.

Zac. 2. 8.

Eph. 4. 5.

Rom. 8. 29.

Secondly, there floweth from *Christs nature* into our *nature*, united to him, the *lively spirit*, and *breath of grace*, which reneweth us to a spirituall life; and so sanctifieth our *minds, wils, and affections*, that we daily grow more and more conformable to the *Image of Christ*.

2 Cor. 3.

18.

Joh. 15. 5.

Jch. 1. 10.

2 Cor. 8.

3. 4. 6. 7. 19.

Thirdly, hee bestoweth upon them all *saving graces*, necessary to attaine eternall life, as the *sense of Gods love*, the *assurance of our election*, with *regeneration, justification and grace to doe good works*; till wee come to live with him in his heavenly Kingdome. This should teach all true Christians to keepe themselves as the *undefiled members* of *Christs holy Body*, and to beware of all *uncleanesse*, and *sillinesse*: knowing that they live in *Christ*, or rather, that *Christ liveth in them*. From this *Union with Christ* (sealed unto us by the *Lords Supper*) Saint Paul draweth arguments, to withdraw the *Corinthi-*

ans from the pollution both of Idol-
latry, 1 Cor. 10. 16. and Adultery
1 Cor. 16. 15. 16.

Lastly, from the former Com-
munion, twixt Christ and Christi-
ans, there flowes another Com-
munion twixt Christians among
themselves, Which is also lively re-
presented by the Sacrament of the
Lords Supper: in that the whole
Church being many, doe all com-
municate of one bread, in that holy
action, *We being many are one bread
and one body*, for we are all partakers
of that one bread; that is, the bread
which we eate in the Sacrament,
is but one, though it bee confected
of many graines: so all the faith-
full, though they be many, yet are
they but one mysticall body under one
bread, which is Christ. Our Saviour
prayed five times in that prayer
which he made after his last Sup-
per, that his disciples might bee
one, to teach us at once, how much
this Unity pleaseth him. This Union
betwixt the faithfull, is so ample,
that no distance of place can part it;

1 Cor. 10.
17.

Joh. 17.
11 21, 22,
24, 26.

1 Cor. 4. 13

Eph 4. 5.

*Rom 5.

*Tit. 3. 5.

*Eph 4. 5.

1 Cor. 10.

17.

1 Cor.

11. 33.

*Col. 1. 18

& 22.

*Act. 4. 32

so strong, that death cannot dissolve it; so durable, that time cannot weare it out; so effectnall, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of soules is termed the Communion of Saints, which Christ effecteth by six speciall meanes. First, by governing them all by *one*, and the same *holy Spirit*. Secondly, by enduing them all with *one*, and the same *Faith*. Thirdly, by sheading abroad his *owne* * *love* into all their hearts. Fourthly, by * *regenerating* them all by *one*, and the same *Baptisme*. Fifthly, by * *nourishing* them all with *one*, and the same spirituall food. Sixthly, by being *one* * *quickning Head*, of that *one* body of his Church, which hee reconciled to God *in the body of his flesh*. Hence is was, that the multitude of beleivers * *in the primitive Church*, were of *one heart*, and *one soule*, in *truth*, *affection* and *compassion*. And this should teach Christians to *love* one another; seeing they are all *members*

bers
call
And
a C
feelin
joy,
grief
infirm
one a
Of

4.
full,
lasting
signe;
shall
Christ
accor
vertu
blond
life et
Bread
tempo
Christ
ment,
and B
ver.
callec

bers of the same holy, and mysti-
call Body, whereof *Christ* is Head.
And therefore they should have all
a *Christian Sympathy*, and fellow
feeling, to rejoyce one in anothers
joy, to condole one in anothers
griefe, to beare with one anothers
infirmity, and mutually to releev
one anothers wants.

Of the fourth End of the Lords
Supper.

4. To feed the soules of the faith-
full, in the assured hope of life ever-
lasting. For the Sacrament is a
signe, and a pledge unto as many as
shall receive the same according to
Christs institution; that hee will
according to his promise, by the
vertue of his crucified body, and
bloud, as verily feed our soules to
life eternall: as our bodies are by
Bread and Wine, nourished to this
temporall life. And to this end
Christ in the action of the Sacra-
ment, *really giveth his very Body
and Bloud to every faithfull Recei-
ver. Therefore the Sacrament is
called the *Communion of the body*

X 4

and

* *Audio*
quid verba
sonent: ne-
que enim
mortis tan-
tum ac re-
surrectionis
sua benefi-
cium nobis
offert Chri-
stus, sed cor-
pus ipsum
in quo pas-
sus est ac
resurrexit,
concedo
namque nos
ex parte vo-
bis in comu-
dari Christi
corpus, ut
sit animis
nostris in
cibum salu-
tarem,
Calv. in
Comment.
in 2 Cor.
11. ver. 25.
1 Cor. 10.
16.

and bloud of the Lord. And communication is not of things absent but present : neither were it the Lords Supper, if the Lords Body and Bloud were not there. Christ is verily present in the Sacrament by a double Union : whereof the first is spiritual, twixt Christ, and the worthy Receiver : the second is Sacramentall, twixt the Body, and Bloud of Christ, and the outward signes in the Sacrament. The former is wrought by meanes that the same holy Spirit, dwelling in Christ and in the Faithfull, * incorporateth the Faithfull, as Members unto Christ their Head, and so makes them one with Christ, and partakers of all the graces, Holinesse, and eternall Glory, which is in him : as sure, and as verily as they heare the words of the promise, and are partakers of the outward signes of the holy Sacrament. Hence it is that the Will of Christ is a true

* Quod se nobis communicat, id sit arcana Spiritus Sancti virtute, quæ res locorum distantiam se junctus, et oculi distantias, non modo aggregare, sed conducere in unum potest. Calv. in 1 Cor. 11. 27.

* Hac (Sci. corpus & sanguis Domini) accepta atque hausta id

efficitur, ut & nos in Christo & Christus in nobis sit. Hil. .. 3. de Trin. Jam corpus Christi meo corpori sociatum est, & sanguis ejus meus ornavit genas. B. Agnet. dict: apud Amb.

Christians

Christians will: and the christians
life is Christ; who liveth in him, Ga-
latians 2. verse 20. If you looke
 to the *things* that are united; this
 Union is *essentiall*: if to the *truth*
 of this Union, it is *reall*: if to the
manner how it is wrought; it is
spirituall. It is not our Faith, that
 makes the Body, and Bloud of
 Christ to be present: but the *Spirit*
 of Christ dwelling in him and us.
 Our *Faith* doth but receive, and ap-
 ply unto our soules those heavenly
 graces which are offered in the Sa-
 crament.

The other, being the *Sacrament-*
all Union, is not a *Physicall* or *Lo-*
call, But a *spirituall* conjunction
 of the earthly signes, which are
 Bread and Wine, with the heaven-
 ly Graces which are the *Body* and
Bloud of Christ, in the act of recei-
 ving: as if by a *mutuall relation*,
 they were but *one*, and the *same*
thing. Hence it is, that in the same
 * instant of time, that the worthy
 Receiver eateth with his mouth
 the *Bread*, and *Wine* of the *Lord*.

*Corpus
 non adest
 cum pane,
 & vin, id
 est, simul
 loco, sed
 o[mn]is, id
 est, simul
 tempore.

* *Quoniam*
cæna cæle-
stis sit actio,
minime ab-
surdum est
Christum in
cælo manen-
tem à nobis
recipi. Cal.
 in 1 Cor.
 II. 25.
 * *Fidem*
mitte in
cælum &
sum in ter-
ris tanquam
præsentem
tenuisti,
 Aug. Epi.
 II. 25.
Fidem cum
dico, non in-
telligo
quamlibet
opinionem,
sed fiduci-
am qua

he eateth also with the mouth of his Faith, the very Body and Blood of Christ. Not that * Christ is brought downe from Heaven to the sacrament, but that the holy Spirit by the sacrament, lifts up his minde unto Christ; not by any locall mutation, but by a devout affection: so that in the holy * contemplation of Faith, he is at that present with Christ, and Christ with him. And thus beleiving and meditating how Christ his Body was crucified, and his precious Blood shed for the remission of his finnes, and the reconciliation of his Soule unto God; his Soule is hereby more effectually fed in the assurance of eternall Life, than Bread and Wine can nourish his Body to this temporall life. There must bee therefore of necessity in the Sacrament, both the outward signes to be visibly seene with the Eyes of

quum audis panem tesseram esse corporis Christi, non dubitas implori à Domino, quod verba sonant; corpus non quod nequaquam cernis spirituale esse tibi alimentum, vimque ex Christi carne vivificam in nos per spiritum diffundi, Cal. ibid

the

the body; and the Body and Bloud of Christ, to bee spiritually discerned with the Eye of Faith. But the forme, how the Holy Ghost makes the Body of Christ being absent from us in place, to bee present with us by our union, Saint Paul termes a great *Mysterie*; such as our understanding cannot worthily comprehend. The Sacramentall Bread, and Wine therefore are not bare signifying *Signes*, but such as wherewith Christ doth indeed exhibite, & give to every worthy Receiver * not onely his divine vertue and efficacy; but also his very Body, and Bloud, as verily as he gave to his Disciples the Holy Ghost, by the signe of his sacred Breath; or health to the diseased, by the Word of his mouth; or touch of his hand or garment. And the apprehension by faith is more forcible than the exquisitest comprehension of Sense or Reason. To conclude this point: this holy Sacrament is that Blessed Bread, which beeing eaten, opened the eyes of the

* Ema-

Eph. 5. 32.
 * Ego tunc
 nos demum
 participari
 Christi bonis
 agnosco,
 postquam
 Christum
 ipsum obtinemus.
 Ob-
 tinetur non
 tantum
 quum pro
 nobis factum
 fuisse,
 victimam
 credimus:
 sed dum in
 nobis habi-
 tat dum
 ejus sumus
 membra, ex
 carne ejus,
 dum in u-
 nam deni-
 que substan-
 tiam (ut
 loquar) cum
 ipso c. ale-
 scimus.
 Calv. ib.

* Luk. 24.

30, 31.

* 1 Cor.

12. 13.

* 1 Sam.

14. 27.

Judg. 7. 13

1 Kings.

18. 6, 7.

Psal. 78.

24, 25.

Numb. 16.

35.

Joh. 6.

32, 39, 50.

Joh. 6.

51, 58.

1 Joh. 5. 34

* *Emanites* that they knew Christ. This is that *Lordly Cup* by which * *we are all made to drinke into one Spirit*. This is that *Rock flowing with* * *bony*, that reviveth the fainting spirits of every true *Jonathan*, that tastes it with the mouth of *Faith*. This is that *Barley Loafe*, which tumbling from above, strikes downe the tents of the *Midianites* of infernall darkenesse: *Elias Angelicall Cake*, and water preserved him forty dayes in *Horeb*: and *Manna* (*Angels food*) fed the *Israelites* forty yeares in the *Wildernesse*: but this is that *true Bread of life*, and heavenly *Manna*, which if wee shall *duly* eate, will nourish our Soules for ever unto life eternall. How should then our Soules make unto Christ that request from a *spirituall* desire, which the *Capernaites* did from a *Carnall* motion? Lord, evermore give us this *Bread*.

The fifth end of the Lords Supper.

5. To be an assured pledge unto

us

us of our resurrection. The Resurrection of a Christian is two fold. First, the * spirituall Resurrection of our Soules, in this life, from the death of sinne, called the first resurrection : because that by the Trumpet voyce of Christ, in t preaching of the Gospel wee are raised from the death of sinne, to the life of grace : * Blessed and holy is he (saith Saint John) who hath part in the first resurrection : for on such, the second death hath no power : The * Lords Supper is both a meane and, a pledge unto us of this spirituall, and first Resurrection. * He that eateth mee, even he shall live by me. And then are we fit guests to sit at the table with Christ : when like Lazarus, we are raised from the death of sinne, to newnesse of life.

The truth of this first Resurrection will appeare by the motion wherewith they are internally mooved : for if, when thou art mooved : to the duties of Religion, and practice of Piety ; thy heart answereth

* Joh. 5. 25.
Rom. 6. 4.
5, 12.

* Apoc.
20. 6.

* Hin. apud
priscos Sa-
cramentum
baptismi ap-
pellatur,
Salus ; Sa-
cramentum
vero Domi-
ni corporis
Vita.

Aug. lib. 1.
de peccato-
rum meritis
cap. 12.

* Joh. 6.

57.

* Joh. 17.

I Sam. 3.
Psal, 108. 1
Act. 9. 2.

swereth, with *Samuel*: *Here I am*; *speake Lord for thy servant heareth.* And with *David*, *O God, my heart is ready.* And with *Paul*, *Lord, What wilt thou have me to doe?* Then surely, thou art raised from the death of sinne, and hast thy part in the *first resurrection*; but if thou remainest ignorant of the true grounds of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawne, as it were, against thy will, to doe the workes of piety, &c. then surely thou hast *but a name that thou livest, but thou art dead* as *Christ* told the *Angel of the Church of Sardis*; and thy soule is but as salt to keepe thy body from stinking.

Apo. 3. 1.

Secondly, the corporall resurrection of our bodies at the last day, which is called the *second resurrection*, which freeth us from the first death. *He that eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day.* For this Sacrament signifieth, and

Ioh. 6.

sealeth

seal
rose
quic
tern
bod
tern
ing
of th
agai
whic
trous
the
Mem
* fed
and
be ra
And
body
are f
to f
Synoc
ne mer
lata f
cum C
tingere
illi qu
* Carna
carnis
surrest
lib. 4

sealeth unto us, that *Christ dyed* and
rose againe for us, and that his * *flesh*,
quickneth and *nourisheth* us unto e-
 ternall life, and that therefore our
 bodies shall surely bee raised to e-
 ternall life at the last day. For see-
 ing our *head* is risen, all the *members*
 of the body shall likewise surely rise
 againe. For how can those bodies
 which (being the *weapons of righ-*
teousnesse, Rom. 16. 13. *Temples of*
the Holy Ghost, 1 Cor. 6. 19. and
Members of Christ (have beene
 * *fed* and *nourished* with the *Body*
 and *Bloud* of the *Lord of life*; but
 be raised up againe at the last day?
 And this is the cause that the
 bodyes of the Saints, being dead,
 are so reverently buried and laid
 to sleepe in the *LORD*. And

Synod. Eph. *Directa fide ad Reginas. Troificat. 1 Ratio-*
ne meriti obedientia, quia Christi caro pro credentibus ob-
lata fuit in Sacrificium. 2 Ratione copulationis nostra
cum Christo, quia non possumus ad Deum vitam fontem per-
tingere, nisi carne illa Christi mediante, & quatenus carni
illi quasi membra sumus insiti. Caro non prodest, Joh. 6. 63
 * *Carnalis opinio non conveniens cum mysterio manducationis*
*carnis Christi. * Quomodo negant carnem capace esse re-*
surrectionis qua sanguine & corpore Christi nutritur? Iren.
 lib. 4 cap. 34.

* *Hinc pa-*
nis & vi-
num a vele-
ribus nomi-
nantur sym-
bola resur-
rectionis.
 Con. Ni-
 cen. Joh.
 6. 51.
Caro Chri-
sti non in
se, sed in
verbo ipsi.
hypostatice
unito vivi-
fica est,
 Cyr. in
 Joh. 10. 13
Et quia est
propria ca-
ro verbi
cuncta vi-
vificantis,

their

Isa. 26. 19,
20.

*Christi re-
surrectio in
qua nostra
imitatur,
communis
resurrectio-
nis Fide-
jussor est.
Theod.
*Mortuum
esse Chri-
stum etiam
Pagani cre-
dunt: resur-
rectisse vero
propria Fi-
des est
Christianor-
um, Aug.

lib. 19. con. Faust. cap. 19. *Tota fiducia Christianorum est
resurrectio mortuorum.* Tert. lib. 5. de resurrect. Carn.

* *Χριστὸς ἀπὸ τῶν νεκρῶν ἀνίστη.*

their buriall places are termed the
*beds, and dormitories of the Saints.
The reprobates shall arise at the
last day; but by the Almighty pow-
er of Christ, as he is Judge, bring-
ing them as malefactors out of
the Goale, to receive their sen-
tence, and deserved execution:
but the Elect shall arise by vertue
of Christs resurrection, and of the
Communion which they have
with him, as with their Head. And
his resurrection is the *cause, & as-
surance of ours. The *Resurrection
of Christ, is a Christians peculiar
faith: the Resurrection of the dead,
is the Child of Gods chiefest con-
fidence. Therefore Christians in
the Primitive Church, were wont
to salute one another in the mor-
ning with these Phrases: *The
Lord is risen: and the other would
answer; True the Lord is risen in-
deed

The

The sixth End of the Lords
Supper.

6. To seal unto us the assurance of everlasting life. Oh, what more wished or beloved, than life? Or what doe all men naturally more either feare or abhor, than death? Yet is this first death nothing, if it be compared with the second death: neither is this life any thing worth in comparison of the life to come. If therefore thou desirest to bee assured of eternall life, prepare thy selfe to bee a worthy receiver of this blessed Sacrament. For our Saviour assureth us, That if any man eat of this bread, hee shall live forever: and the bread that I will give, is my flesh, which I will give for the life of the world. He therefore who duly eateth of this holy Sacrament; may truly say, not onely *Credo vitam eternam*, I beleeve life everlasting: but also *Edo vitam eternam*, I eat life everlasting. And indeed this is the true tree of life, which God hath planted in the midst of the Paradise of the Church

*Omnium
terribiliwm
terribilissi-
mum mors.
Arist.*

Job 6.51.

Apo. 2. 7.

Church; and whereof he hath promised to give every one that overcometh to eat. And this tree of life, by infinite degrees excelleth the tree of life that grew in the Paradise of Eden: for that had his root in the earth, this from Heaven; that gave but life to the Body, this to the soule; that did but preserve the life of the living, this restoreth life to the dead. The leaves of this Tree heales the Nations of beleevers, and yet yeelds every moneth a new manner of fruit, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least, once every moneth, taste a new of this renewing fruit, which Christ hath prepared for us at his Table, to heale our infirmities, and to confirme our beliefe of life everlasting.

*Milites sacramento
erant iurati
& abstinenti
ad prastan-
dum soli
imperatorii
fidelitatem
& obedi-
entiam.*

*Of the seventh End of the
Lords Supper.*

7. To binde all Christians, as it were by an oath of fidelity, to serve the one onely true God; and to admit

admit no other propitiatory sacrifice for finnes, but that one reall sacrifice which by his death Christ once offered, and by which he finished the sacrifice of the Law, and effected eternall redemption, and righteousness for all beleivers: And so to remaine for ever a publike marke of profession, to distinguish Christians from all Sects, and false Religions. And seeing that in the Masse there is a strange Christ adored, not hee that was borne of the Virgin Mary, but one that is made of a Waser-Cake; and that the offering up of this Breaden God is thrust upon the Church, as a propitiatory sacrifice for the Quick and the Dead: all true Christians upon the danger of wilfull perjurie before the Lord chiefe Justice of Heaven and earth, are to detest the Masse, as the Idoll of indignation, which is most derogatory to the all-sufficient world saving merits of Christs Death, and passion. For by receiving the Sacrament of the Lords Supper, wee all sweare that all reall Sacrifices are

are ended by our Lords death; and that his Body and Blood once crucified and shed, is the *perpetuall food*, and nourishment of our soules.

2. *How to consider thine owne unworthinesse.*

A Man shall best perceive his owne unworthinesse, by examining his life according to the *ten Commandements* of Almighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the commandements: remembering that without repentance, and Gods mercy in Christ, the curse of God (containing all the miseries of this life, & everlasting torments in hell fire, when this is ended) is due to the breach of the least of Gods Commandements. And having taken a *due survey* both of thy sinnes, and miseries, retire to some secret place,

Deut. 27.

26.

Gal. 3. 20.

place
in th
males
recei
hues
briass
thy e
thy f
merc
or th

An

O
nesse
unto
which
ven, a
of my
to co
which
I not
here

place, and there putting thy selfe in the sight of the Judge, as a guilty malefactor standing at the Bar to receive his sentence, bowing thy knees to the earth, smiting thy breast with thy fists, and bedewing thy cheekes with thy teares, confesse thy sinnes, and humbly aske him mercy, and forgivenesse, in these, or the like words.

*An humble confession of sinnes, to
be made unto God before the
receiving of the holy
Communion.*

O GOD, and heavenly Father, when I consider the goodnesse which thou hast ever shewed unto mee, and the wickednesse which I have committed against heaven, and against thee, I am ashamed of my selfe, and confusion seemes to cover my face as a veile; for, which of thy Commandements have I not transgressed? O Lord, I stand here guilty of the breach of all thy

Luk 15.

The first
Command-
ment.

Deut. 6. 5.

Mat. 12.

37. 38.

Lev. 19. 14

Psal. 38. 8.

The second
Command-
ment.

Deut. 12.

32.

Mat. 19. 9.

Gal. 3. 1.

The third
Command-
ment.

Phi. 2. 10.

Eccl. 4. 17.

1 Kings

19. 10.

1er. 5. 20.

Here con-
fesse thy
rash and
false swea-
ring.

thy holy Lawes. For the love of my heart hath not so entirely cleaved unto thy Majestie, as to *vaine*, and *earthly* things : I have not feared thy Judgements to deterre mee from sinnes, nor trusted to thy promises, to keepe mee from doubting of my temporall, or from despairing of mine eternall state. I have made the rule of thy divine worship, to bee *what my minde thought fit*, not *what thy Word prescribed* ; finding my heart more prone to remember my blessed Saviour in a painted picture of mans device, rather than to behold him crucified in his Word and Sacraments, after his owne ordinance. Where I should never use thy name (where at all knees doe bow) but with religious reverence, nor any part of thy worship without due preparation and zeale : I have blasphemously abused thy holy name to *rash* and *customary* oathes ; yea, I have used oathes by thy sacred name, as false covers of my filthy sins. And I have bin present at thy service oft times

more

more for ceremony than conscience, and to please men more than to please thee, my gracious God.

Where I should sanctifie thy Sabbath day, by being present at the publike exercises of the Church, and by meditating privately on the word and workes of God, and by visiting the sicke, and relieving of my poore brethren: alas, I have thought those holy Exercises a burden, because they hindred my vaine sports; yea, I have spent many of thy Sabbaths in my owne prophane pleasures, without being present at any part of thy divine worship.

Where I should have given all due reverence to my Naturall, Ecclesiasticall and Politick Parents; I have not shewed that measure of dutie, and affection to my parents, which their care, & kindnesse hath deserved. I have not had thy Ministers in such singular love for their workes sake as I ought; but I have taunted at their zeale, and hated them because they reprov'd me justly. And I have carried my selfe

con-

The fourth Commandment.

Act. 20. 7.

1 Cor. 16. 2

Here confesse thy travelling on the Sabbath, and thy leaving the holy exercise to go to sporting or feasting.

The fifth Commandment.

1 Thes. 9.

13.

Gal 4. 15.

Here confesse thy disobedience to thy parents, Ministers, Magistrates, Masters, or Tutors, *The sixth Commandment.*

*Prov. 19.

*Eph. 4. 1, 31.

Mat. 5. 4.

Here confesse thy hastinesse and fury, and if thou hast been any way the cause of any mans death unjustly or

cruelly. *The seventh Commandment.* 1 Thes. 4. 3, &c. Rom. 6. 13. Here confesse unto God thy secret pollutions, fornications, or adultery, if Satan hath so far prevailed over thee.

contemptuously against thy Magistrates and Ministers, though I knew that it is *thine ordinance*, that I should be obedient unto them.

Where I should bee * *slow to wrath*, and * *ready to forgive offences*, and not suffer the *Summe* to goe downe upon my wrath, but to doe good for evill, loving my very enemies for thy sake: I, alas, for one sorry word, have burst out into open rage, and harboring thoughts of mischief in my heart, I have preferred to feed on mine owne malice rather than to eate of thy holy Supper.

Where I should keepe my minde from all filthy lusts, and my Body from all uncleannesse: O Lord, I have defiled both, and made my heart a Cage of all impure thoughts, and my minde a very *Stye* of the uncleane Spirit. Yea the remedy which thou (Lord) hast ordained

for *incontinency* could not containe me within the bounds of *Chastity*, for by doting on *beauty*, whose ground is but *dust*. Satan hath bewitched my flesh to lust after *strange flesh*.

Where I should have lived in *uprightnesse*, giving every man his due, being contented with mine *owne estate*, and *living* conscionably in my *lawfull calling*, should bee ready (according to mine *abilitie*) to send and give unto the *poore*: O Lord, I have by *oppression*, *extortion*, *bribes*, *cavillation*, and other *indirect dealings*, under pretence of my *Calling* and *Office*, robbed and *percloyned* from my fellow *Christians*; yea I have received and suffered *Christ*, where I was trusted many a time, in his *poore members*, to stand *hungry*, *cold*, and *naked* at my door; and *hungry*, *cold*, and *naked* to goe away *succourlesse*, as hee came: and when the *learnesse* of his *cheekes* pleaded *pity*, the hardness of my *heart* would shew no *compassion*.

The eighth commandment.

Eph. 4. 23.

Luk 6. 34.

35.

Lev 25. 35.

Here confesse,

if

thou hast

secretly

stollen, or

openly

had a

from
fatherlesse
childe that
which is
his by
right.

Y

Wher-

The ninth
Commandment.

Zach. 8. 19

Mat. 10. 16

1 Cor. 13. 7

Mat. 1. 18,

19.

Psa. 50. 20

Psal. 15. 3.

Here con-

fesse if

thou hast

belied or

slandered

thy neigh-

bour, or

not spo-

ken the

truth to

clear his

innocency

when

thou wast

called

thereunto.

Tit. 1. 12.

The tenth

command-

ment.

Heb. 13. 5.

Tim 6. 6

Phil. 4. 11,

12.

Where I should have made conscience to *speake the truth in simplicitie*, without any falsehood, *prudently* judging aright, and *charitably* construing all things in the best part; and should have defended the *good name and credit* of my neighbour: alas (vile wretch that I am!) I have belied and *slandered* my fellow brother, and as soone as I heard an ill report, I made my tongue the *instrument* of the Devill, to blazer that abroad unto others, before I knew the truth of it my selfe; I was so farre from speaking a *good word*, in defence of his *good name* that it tickled my heart in secret to hear one that I envied, to bee taxed with such a blemish; though I knew that otherwise the graces of God shined in him in abundant measure. I made jests of *officious*, and *advantage* of pernicious lyes: herein shewing my selfe a right Cretian rather than an upright Christian.

And lastly (O Lord) where I should have rested *fully contented*, with

with that *portion* which they Ma-
jestie thought meetest to bestow
upon me in this *Pilgrimage*; and re-
joyced in *another's* good as in mine
owne: alas, my life hath beene no-
thing else but a *greedy lusting* after
this neighbours *house*, & that neigh-
bours *land*: yea, secretly wishing
such a man dead, that I might have
his *living* or *office*, coveting rather
those things which thou hast be-
stowed on *another*, than being
thankfull for that which thou hast
given unto my selfe. Thus I, O Lord
who am a *carnall sinner*, and *sold*
under sinne, have transgressed all
thy holy & spirituall Commande-
ments, from the *first* to the *last*,
from the *greatest* unto the *least*; and
here I stand guilty before thy judg-
ment seat, of all the breaches of
all thy lawes, & therefore lyable to
thy *curse*, and to all the miseries that
Justice can power forth upon so
curst a creature. And whither
shall I goe for deliverance from
this miserie? *Angels* blush at
my rebellion, and will not help
Y 2 me

Heb. 4.

Psa. 130. 1.
Job 13. 12

Jonas 2. 2.

me: *Men* are guiltie of the like *transgression*, and cannot help themselves. shall I then dispaire with *Cain*, or make away my selfe with *Judas*? No Lord: for that were but to end the miseries of this life; and to begin the endlesse torments of hell: I will rather appeale to thy *Throne of grace*, where mercy *raignes* to pardon *abounding* sinnes, and out of the *depth* of my miseries I will cry with *David* for the *depth* of thy mercies. Though thou shouldest kill mee with afflictions, yet will I, like *Job*, put my trust in thee. Though thou shouldest drowne me in the Sea of thy displeasure, with *Jonas*, yet will I catch such hold on thy Mercy, that I will bee taken up dead, clasping her with both my hands. And though thou shouldest cast me into the bowels of Hell, as *Jonas* into the Belly of the Whale: yet from thence would I cry unto thee; O God the Father of Heaven, O Jesus Christ the Redeemer of the World, O Holy Ghost my Sanctifier, three Persons, and one eternall

eternall God, have mercy upon mee a miserable sinner. And seeing the goodnesse of thine owne nature first moved thee to send thine only begotten Sonne to die for my sinnes, that by his death I might be reconciled to thy Majestie; O reject not now my penitent Soule, who being displeased with her selfe for sinne, desireth to returne to serve, and please thee in newnesse of life; and reach from heaven thy helping hand to save me thy poore servant, who am (like Peter) ready to sinke in the Sea of my sinnes and misery. Wash away the multitude of my sinnes, with the merits of that blood, which I beleeve that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the blessed Sacrament of thy precious Body and Blood; O Lord, I beseech thee, let thy holy Spirit, by the Sacrament, seale unto my soule, that by the merits of thy death and passion, all my sinnes are so freely and fully remitted and

Rom. 4. ult.

forgiven that the curse and judge-
 ments which my sinnes have deser-
 ved, may never have power either
 to confound mee in this life, or to
 condemne mee in the world which
 is to come. For my stedfast faith
 is, that thou hast dyed for my sinnes,
 and risen againe for my justification.
 This I beleeeve, O Lord helpe mine
 unbeleeffe. Worke in mee likewise,
 I beseech thee, an *unfeigned* Repen-
 tance, that I may heartily bewaile
 my former sinnes, and loath them,
 and serve thee henceforth in new-
 nesse of life, and greater measure
 of holy devotion: and let my soule
 never forget the infinite love of so
 sweet a Saviour, that hath laid
 downe his life to redeeme so vile a
 sinner. And grant, Lord, that ha-
 ving received these seales and
 pledges of my Communion with
 thee; thou mayest henceforth so
 dwell by thy Spirit in mee, and I so
 live by Faith in thee, that I may
 carefully walke all the dayes of my
 life, in godlinesse and piety towards
 thee; and in Christian love and cha-
 rity

rity toward all my Neighbours :
that living in thy feare I may dye
in thy favour, and after death bee
made partaker of eternall life,
through Iesus Christ, my Lord and
only Saviour, Amen.

3. *Of the meanes whereby thou
maiest become a worthy
Receiver.*

THese meanes are duties of two
sorts: the former respecting
God; the latter our Neighbour.
Those which respect God, are
three: First *sound knowledge*:
Secondly, *true Faith* Thirdly, *un-
fained repentance*. That which re-
specteth our Neighbour, is but one
sincere Charitie.

1. *Of sound Knowledge, re-
quisite in a worthy Com-
municate,*

*Sound Knowledge, is a sanctified
understanding of the first Principles
of Religion. As first of the Trinity
of Persons in the Vnitie of the God-
head. Secondly, of the Creation of
Man*

Heb. 6. 1, 2
Joh. 17. 3.
1 Tim. 2. 4
2 Cor. 12. 3

Man, and his Fall. Thirdly, of the Curse and misery due to sinne. Fourthly, of the Natures and Offices of Christ, & redemption by faith in his death, especially of the doctrine of the Sacraments sealing the same unto us. For as an house cannot be built unlesse the foundation bee first laid ; so no more can Religion stand unlesse it be first grounded upon the certaine knowledge of Gods Word. Secondly, if wee know not Gods Will, wee can neither beleeve nor doe the same. For as worldly busineses cannot bee done but by them who have skill therein: so without knowledge must men be much more ignorant in divine and spirituall matters. And yet in temporall things a man may doe much by the light of nature : but in religious mysteries, the more men relye upon naturall reason the further we are from comprehending spirituall truth: Which discovers the fearefull estate of those who receive without knowledge, and the more fearefull estate of those Pastors who

1 Cor. 2.

4.

Rom. 8. 7.

who minister unto them without
Catechising.

2. Of sincere Faith, required
to make a worthy Com-
municant.

Sincere Faith is not a bare know-
ledge of the Scriptures, and first
grounds of Religion, (for that de-
vils and Reprobates have in an ex-
cellent measure, and doe beleeeve it
and tremble) but a true perswasion,
as of all those things whatsoever the
Lord hath revealed in his Word: so
also a particular application unto a
mans owne soule, of all the promises
of mercy which God hath made in
Christ to all beleeeving sinners. And
consequently, that Christ and all his
merits doe belong unto him as well as
to any other. For first, if wee have
not the righteousnessse of Faith; the
Sacrament seales nothing unto us;
and every man in the Lords Supper
receiveth so much as hee beleeveth.
Secondly, because that without
Faith wee communicating on earth
cannot apprehend Christ in Heaven.
For as hee dwelleth in us by Faith, so

Jam. 3. 19.
Heb. 4. 2.

Rom. 4. 11.

Eph. 3. 17.

1 b. 11. 6.
Rom. 14.
23.

by faith wee must likewise *eate him*.
Thirdly, because that *without faith*
wee cannot be perswaded in our
consciencs, that our receiving is ac-
ceptable unto God.

3 Of unfained repentance re-
quisite for a true Com-
municant.

Isa. 55. 7.
Eze. 33. 11
Aa. 26. 29
and 3. 19.
Luk. 1. 74,
75.

Heb. 2. 3,
4.
Tit. 1. 15.

True repentance is a holy change
of the minde, when upon the feeling
sight of Gods mercy, and of a mans
owne misery, hee turneth from all his
knowne and secret sinnes, to serve
God in holinesse and righteousness all
the rest of his dayes. For as hee that
is gluttoned with meat, is not apt to
eat bread: so hee that is stuffed
with sinnes is not fit to receive
Christ. And a conscience defiled with
willfull filthinesse, makes the use of
all holy things unholy unto us. Our
sacrificed spotlesse Passeeover cannot
be eaten with the fower leaven of
malice and wickednesse, saith Paul,
1 Cor. 5. 8. Neither can the old bot-
tels of our corrupt and impure
consciencs retaine the new Wine
of Christs precious Bloud, as our
Saviour

Saviour saith *Mar.* 2. 22. We must therefore truly repent, if wee will be worthy partakers.

4. *The dutie to be performed in respect of our Neighbour, is Charitie.*

Charitie is a heartie forgiving of others who have offended us, and after reconciliation, an outward unfained testifying of the inward affections of our hearts by gestures, words and deeds, as oft as we meet, and occasion is offered. For first without love to our neighbour, no sacrifice is acceptable unto God. Secondly, because one chiefe end wherefore the Lords Supper was ordained is, to confirme Christians love one towards another. Thirdly, no man can assure himselfe that his owne sins are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him. Thus far of the first sort of duties which we are to performe before we come to the Lords Table, called Preparation,

Matth. 5.

23, 24.

Joh. 13.

14, 34, 35.

Mat. 6. 12.

14, 15.

and 18, 35.

2. Of

2. Of the second sort of duties which a worthy Communicant is to performe at the receiving of the Lords Supper, called Meditation.

THis Exercise of spirituall Meditation consists in divers points.

First, when the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy selfe how thou art invited by Christ to bee a Guest at his holy Table, and how lovingly hee invited thee; *Hoe, every one that thirsteth, come yee to the waters of life, &c. Come, buy Wine and Milke, without money, and without price: eate yee that which is good, let your soule delight it selfe in farnesse. Take yee, eat yee: This is my body which was broken for you; drinke yee all of this: for this is my bloud which was shed for the remission of your sinnes. What greater honour can be vouchsafed than to be admitted to sit at the Lords owne Table*

Mat. 22.
1 Pet. 1.
Hsa. 55. 1, 2

Mat. 26.
26, 27, 28,
&c.

Table? What better fare can be afforded, than to feed on the Lords owne Body and Bloud? If David thought it to be the greatest favour that he could shew unto good Barzillai, for all the kindnesse that he shewed unto him in his troubles, to offer him, that he should feed with him at his owne Table in Iernsalem; how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his owne Table, and that with his owne most holy Body and Bloud?

2 Sam. 33.

Secondly, as Abraham, when he went up to the Mount, to sacrifice Isaac his Sonne, left his servants beneath in the Valley: so when thou comest to the spiritual Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations, that thou maiest wholly contemplate of Christ, and offer up thy Soule unto him, who sacrificed both his Soule and Body for thee.

Gen. 22. 5.

Thirdly, meditate with thy selfe how precious and venerable is the Body

Body and Bloud of the Son of God, who is the Ruler of Heaven and Earth, the Lord, at whose beck the *Angels* tremble, & by whom, both the *quick* and *dead* shall be judged at the last day, and thou among the rest: And how that it is he, who having beene *crucified* for thy *sinnes*, offereth now to be received by faith into thy soule. On the other side, consider how sinfull a Creature thou art: how altogether *unworthy* of so holy a Guest: how ill *deserving* to tast of such *sacred* food, having beene *conceived* in *filthy*nesse and wallowing ever since in the mire of *Iniquity*: bearing the name of a *Christian*, but doing the *workes* of the *devill*; adorning Christ with an * *Ave Rex* in thy mouth, but *spitting Oathes* in his face, and *crucifying* him anew with thy *gracelesse actions*.

* Haile
King.

Fourthly, ponder then with what face darest thou offer to touch so holy a Body with such defiled hands? or to *drinke* such *precious* Bloud with so lewd and lying a mouth?

mouth? or to lodge so blessed a Guest in so *uncleane* a stable? for if the *Bethshemites* were slaine, for but looking irreverently into the *Arke of the Old Testament*, what Iudgement mayest thou justly expect, who with such impure eyes and heart, art come to see and receive the *Arke of the New Testament*, in which dwelleth all the fulnesse of the God-head bodily?

Col. 1. 3, 9.

If *Vzza* for but touching (though not without zeale) the *Arke of the Covenant* was stricken with sudden death; what stroke of Divine Judgement mayest thou not feare, that so *radely*, with unclean hands, dost presume to handle the *Arke of the eternall Testament*, wherein are hid all the treasures of wisdom and knowledge?

2 Sam. 6.

If *John Baptist* (the holiest man that was born of a woman) thought himselfe unworthy to beare his shoes; O Lord, how unworthy is such a prophane wretch, as thou art, to eate his *Holy Fesh*, and to drinke his precious *Bloud*.

Mar. 3. 11.

If

If the blessed Apostle Saint Peter, seeing but a glimpse of Christs Almighty Power, thought himselfe unworthy to stand in the same boat with him; how unworthy art thou to sit with Christ at the same Table, where thou mayest behold the infinitenesse of his Grace and Mercie displayed?

Mat. 8.8.

If the Centurian thought that the rooffe of his house was not worthy to harbour so divine a Guest; what roome can there bee fit under thy ribs, for Christs holinesse to dwell in?

If the Bloud-issued sick woman feared to touch the Hemme of his Garment; how shouldest thou tremble to eate his flesh, and to drink his all-healing bloud?

Yet if thou comdest humbly, in Faith, Repentance, and Charitie, abhorring thy sinnes past, and purposing unfainedly to amend thy life henceforth; let not thy former sinnes affright thee; for they shall never be laid unto thy charge: and this Sacrament shall seale unto thy

thy soule, that all thy finnes and the *Judgements* due unto them, are fully *pardoned*, and cleane *washed* away by the *bloud* of *Christ*. For, this Sacrament was not ordained for them who are *perfect*; but to helpe *penitent* sinners unto *perfecti- on*. *Christ* came, not to call the *righteous*, but *sinners* to *repentance*. And he saith, that *the whole need not the Physician*, but *they that are sicke*. Those hath *Christ* called; and when they came, them hath he ever helped. Witnesse the whole Gospel, which testifieth that not *one* sinner, who came to *Christ* for *mercy*, went ever away without his errand. Be thou likewise, thy sicke soule in this *Fountaine of Christs bloud*: and doubtlesse according to his promise, *Zach. 13. 1.* thou shalt be healed of all thy finnes and *unclean- nesse*. Not *sinners* therefore, but they who are *unwilling* to repent of their finnes, are debarred this Sacrament.

Fifthly; meditate, that *Christ* left his Sacrament unto us as the
chief

Mar. 9. 12,
13.

Mar. 11. 28

chiefe taken and pledge of his love not when wee would have made him a King, *Joh. 6. 15* (which might have seemed a requitall of kinnesse) but when Judas, and the High Priests were conspiring his death, (therefore wholly of his meere favour.) When Nathan would shew David how entirely the poore man loved his sleepe that was killed by the rich man; he gave her (saith hee) to eat of his owne morsels, and of his owne cup to drinke *2 Sam. 12. 3.* and must not then the love of Christ to his Church be unspeakeable, when hee gives her his owne flesh to eat, and his owne blood to drinke, for her spirituall and eternall nourishments? If then there be any love in thine heart, take the Cup of Salvation into thy hand, and pledge his love with love againe, *Psal. 116. 11.*

Sixthly, when the Minister be-
ginneth the holy consecration of
the sacrament, then lay aside all
praying, reading, and all other
cogitations whatsoever, and settle
thy

thy meditations onely upon those holy *actions* and *rites*, which according to *Christs institution*, are used in and about the holy Sacrament : For it hath pleased God (considering our weakenesse) to appoint those rites as meanes the better to lift up our mindes to the serious contemplation of his *heavenly graces*.

When therefore thou seest the Minister putting apart Bread and Wine on the Lords Table; and consecrating them by Prayers, and the rehearfall of *Christs institution*, to bee a holy Sacrament of the blessed Body and Bloud of Christ; then meditate, how God the Father, of his meere love to mankinde, set apart, and sealed his onely begotten Sonne, to bee the all sufficient meanes and onely Mediator, to redeeme us from sinne, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister breake the Bread, being blessed; thou must meditate, that *Iesus Christ*

Christ the eternall Sonne of God was put to death, and his blessed soule and body (with the sence of Gods anger) *broken asunder* for thy finnes; as verily as thou now seest the holy Sacrament to be broken before thine eyes: and withall call to minde the *hainousnesse* of thy sins, and the *greatnesse* of Gods hatred against the same, seeing Gods Justice could not bee satisfied but by such a Sacrifice.

When the Minister hath blessed and broken the sacrament, and is addressing himselfe to distribute it; then meditate *That the King* (who is the Master of the Feast) *stands at the Table*, to see his Guests; and looketh upon thee, whether thou hast on thee thy *Wedding Garment*. Think also, that all the holy * *Angels* that attend upon the *Elect* in the Church, and ^b doe desire to behold the celebration of these *holy Mysteries*, doe observe thy reverence and behaviour. Let thy soule therefore, whilst the Minister bringeth the Sacrament, & unto

Mat. 22. 11
This wedding Garment is
righteousnesse and
true holinesse.

Apo. 20. 8

Eph. 4. 24

* 1 Cor. 12

10.

Eph. 5. ult.

b 1 Pet. 11

unto thee, offer this, or the like
short Soliloquie unto Christ.

*A sweet Soliloquie to be said
betwixt the Consecration,
and receiving of the
Sacrament.*

IS it true indeed, that God will dwell
on earth? Behold, the Heaven and
the Heaven of Heavens are not able to
containe thee : how much more unable
is the soule of such a sinfull Caitiffe as
I am to receive thee ?

But seeing it is thy blessed plea-
sure to come thus to * *sup* with me,
and to ^b *dwell* in mee : I cannot
for joy but burst out and say, *What*
is man that thou art mindfull of
him, and the Sonne of Man, that
thou so regardest him ? What fa-
vour so ever thou vouchsafest mee
in the abundance of thy Grace, I
will freely confesse what I am in
the wretchednesse of my Nature.
I am in a word, a carnall Creature,
*whose very soule is * sold under*
sinne

1 King. 8.
27.

* Apoc. 3.
20.
^b Joh. 14.
23.

* Rom. 7.
14.

d. Verſ. 24.

* Matth.

9. 13.

Matth. 11.

8.

ſinne: a wretched man, compaſſed about with^d a body of death. Yet Lord, ſeeing thou * calleſt, here I come; and ſeeing thou calleſt ſinners, I have thruſt my ſelfe in among the reſt; and ſeeing thou calleſt all with their heaviest loader, I ſee no reaſon why I ſhould ſtay behinde. O Lord, I am ſicke, and whither ſhould I goe, but unto thee the *Physician* of my Soule? Thou haſt cured many, but never diddeſt thou meete with a more miſerable patient: for I am more leprous than *Gebazi*, more unclean than *Magdalen*, more blinde in Soule, then *Bartimeus* was in Bodie; for I have lived all this while, and never ſeene the true light of thy Word. My ſoule runnes with a greater fluxe of ſinne, than was the *Hemoriffe* iſſue of bloud. *Me-phibosheth* was not more lame to goe, than my ſoule is to walke after thee in love: *Jeroboams Arme* was not more withered to ſtrike the Prophet, than my hand is maymed to relieve the poore. Cure mee, O Lord.

pas-
eath.
allest,
cal-
selfe
thou
ader,
stay
and
unto
oule?
never
more
more
cleane
de in
a Bo-
while,
of thy
with a
was
Me-
me to
e after
ne was
ke the
aymed
mee, O
Lord.

Lord, and thou shalt doe as great
a worke as in'curing *them all*. And
though I have *all* their *sinnes* and
fores; yet Lord, so *abundant* is thy
grace, so great is thy *skill*, that if
thou wilt; thou canst with a *word*
forgive the *one*, and heale the *other*:
And why should I doubt of thy
good will; when to save me, will
cost thee now but one *loving smile*;
who diddest shew thy selfe so *wil-*
ling to redeeme mee, though it
should cost thee *all thy heart bloud*:
and now offerest so graciously unto
mee the *assured pledge* of my re-
demption, by thy *bloud*? *Who am*
I, O Lord God? and what is my
merit, that thou hast bought mee
with so *deare a price*? It is meerely
thy *mercy*; & I, O Lord, am not wor-
thy the *least of all thy mercies*: much
lesse to be a partaker of this holy
Sacrament, the greatest *pledge* of
the greatest *mercy*, that ever thou
didst bestow upon those *sonnes of*
men whom thou *lovest*. How might
I in respect of *mine owne unworthi-*
nesse, cry out for *fear* at the sight
of

2 Sam. 7.

11.

Gen. 32. 10

1 Sam. 5. 7

Mat. 28. 5.

Luk. 2. 44,
45.

Mat. 8. 8.

of thy *holy Sacrament*, as the *Philistins* did, when they saw the *Arke of God* come into the assembly? *Woe now unto mee a sinner*; but that thy *Angell* doth comfort mee, as hee did the woman: *Fear thou not*, for I know that thou seekest *Jesus* which was crucified. It is thou indeed that my soule seeketh after. And here thou offerest thy selfe unto me in thy blessed Sacrament. If therefore *Elisabeth* thought her selfe so much *honoured* at thy presence in the *wombe* of thy blessed *Mother*, that the *Babe* sprang in her belly for joy; how should my soule leape within mee for joy, now that thou comest by thy *holy Sacrament*, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord* himselfe should come thus to visit mee! Indeed *Lord*, I confesse with the faithfull *Centurion*, that I am not worthy that thou shouldest come under my roofe: and that if thou didst
but

but speake the word onely, my soule
should be saved: yet seeing it hath
pleased the riches of thy grace, for
the better strengthning of my weak-
nesse to seale thy mercy unto me,
by thy visible signe, as well as by
thy visible word; in all thankfull
humility my soule speakes unto
thee with the blessed Virgin: Be-
hold the handmaid of the Lord, be it
unto me according to thy Word.
Knock thou, Lord, by thy Word
and Sacraments at the doore of my
heart, and I will, like the Publican,
with both my fists knock at my
breast, as fast as I can, that thou
mait enter in: and if the door
will not open fast enough, breake
it open, O Lord, by thine Almight-
ty power, and then enter in, and
dwell there for ever, that I may
have cause with *Zachew* to ac-
knowledge, that *this day salvation*
is come into mine house. And cast
out of me whatsoever shall be of-
fensive unto thee; for I resigne the
whole possession of my heart unto
thy sacred Majesty, intreating that

Z

Luk. 1. 38.
Apoc. 3. 20.
Luk. 18. 4
13.

Luk. 19. 9.

I may not live henceforth, but that thou mayest live in me, speake in me, walke in me: and so governe me by thy spirit, that nothing may be pleasing unto me, but that which is acceptable unto thee. That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdome of glory. Grant this, O Lord Jesus, for the merits of thy death and bloud-shedding, Amen.

When the Minister bringeth towards thee the *Bread* thus blessed and broken; and offering it unto thee, bids thee *Take, eat, &c.* then meditate that *Christ himselfe* commeth unto thee, and both offereth, and giveth indeed unto thy faith, his very *Body and Bloud*, with all the merits of his death and passion to feede thy Soule unto eternall life: as surely as the Minister offereth and giveth the outward signes that feed thy body unto this temporall life. The *Bread of the Lord* is given by the Minister, but the *Bread which is*
the

the Lord is given by Christ himselfe.

When thou takest the Bread at the Ministers hand to eat it, then ~~runne~~ up thy soule to apprehend Christ by Faith, and to apply his merits to heale thy miseries: Embrace him as sweetly with thy faith in the Sacrament, as ever *Simeon* hugged him with his armes in his swadling cloths.

As thou eatest the Bread, imaginethat thou seest Christ hanging upon the Crosse, and by his unspeakable torments, fully satisfying Gods Justice for thy sinnes: and strive to be as verily partaker of the spirituall grace, as of the Elementall signes. For, the truth is not absent from the Signe, neither doth Christ deceive, when he saith, *This is my Body*: but he giueth himselfe indeed to every soule that spiritually receives him by Faith. For as ours is the same Supper which Christ administred: so is the same Christ verily present at his own Supper, not by any

*Sacra-
mentum
requirit
sacram-
mentum.*

* **Chritt** calls it his body, not the signe of his body, because this Sacrament was instituted, not onely to signifie, but also to communicate the spiri-
tually graces that they represent: and by

Papall * **Transubstantiation**, but by a *Sacramentall Participation*, where by he doth truly feed the faithfull unto eternall life: not by *coming downe* out of heaven unto thee, but by *lifting thee up* from the earth unto him. According to that old saying, *Sursum corda*, lift up your hearts: And, *where the carrosse is, thither will the Eagles resort*, *Matth. 24.*

When thou seest the *Wine* brought unto thee *apart* from the *bread*, then remember that the *Bloud of Iesus Christ*, was as verily *separated* from his body upon the *Crosse*, for the remission of thy the signes to draw our mindes to the graces signified. So *Euthymius* in *M. tch. 19.* *Non dixit dominus, Hec sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum, quæ proposita sunt, aspiceret, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis, manducaturi estis, & bibituri illum sanguinem quem fusi sunt, qui me crucifigent. Sacramentum aliquid vobis commendat; spiritualiter intellectum vivificabit vos.* *August. in Psal. 98.* speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution; no more doe we in the reiteration of the same Supper.

sinnes: And that this is the *seale* of the new Covenant, which God hath made to forgive all the sinnes of all penitent sinners that beleeve in the merits of his blood shedding. For the Wine is not a Sacrament of Christs blood contained in his veines: but as it was shed out of his Body upon the Crosse for the remission of the sinnes of all that beleeve in him.

Mat. 26. 28

As thou drinkest the Wine and powrest it out of the Cup into thy Stomacke, meditate and beleeve, that by the merits of that Blood, which Christ shed upon the Crosse, all thy sinnes are as verily forgiven, as thou hast now drunke this Sacramentall Wine, and hast it in thy stomack. And in the instant of drinking, settle thy meditation upon Christ, as he hanged upon the Crosse, as if like Mary and Iohn, thou didst see him nayled, and his Blood running downe his blessed side out of that gastly wound, which the Speare made in his innocent heart

Z 3 wishing

* If remission of finnes and eternall life had been appropriated to the drinking of the reall blood, doubtlesse *Iohn* and *Mary* would have made meanes to have drunk it : But *Iohn* ascribes the vertue to beleeving that it was shed
1 Cor. 12, 13.

wishing thy *mouth* closed to his *side*, that thou mightest receive that *precious Blood* before it fell to the *dusty earth*. And yet the *acti- all drinking* of that reall *Blood* with thy *mouth* would be nothing so **effectuall*, as this *Sacramentall drinking* of that blood spiritually by *Faith*. For one of the *Souldiers* might have drunke that, and beene still a *reprobate* : but whosoever drinketh it *spirituallly* by *Faith* in the *Sacrament*, shall surely have the *Remission* of his sins, and *life ever- lasting*.

As thou feelest the *Sacramentall Wine* which thou hast drunke, *warming* thy cold stomack : so endeavour to feele the *Holy Ghost cherishing* thy soule in the joyfull assurance of the forgiveness of all thy finnes, by the merits of the blood of *Christ*. And to this end God giveth every faithfull soule, together with the *Sacramentall Blood*, the *Holy Ghost* to *drinke*. We all are made to *drinke* into one *Spirit*. And so lift up thy

thy mind from the contemplation of Christ, as he was crucified upon the Crosse, to consider how he now sits in glory at the right hand of his Father, making intercession for thee, by presenting to his Father the *unvaluable* merits of his death, which he once suffered for thee, to appease his Justice for the finnes which thou doest *daily* commit against him.

After thou hast eaten and drunk both the Bread and Wine, labour that as those *Sacramentall* Signes doe turne to the nourishment of thy body, and by the digestion of beate become one with thy substance: so by the operation of Faith, and the Holy Ghost, thou mayest become one with Christ, and Christ with thee; and so mayst feel thy Communion with Christ confirmed and increased daily more and more; That as it is impossible to separate the Bread and Wine digested into the bloud and substance of thy body: so it may be more

Z 4

unpos-

Rom. 8.

34.

Heb. 7. 25.

Heb. 9. 24.

I Cor. 10.

17.

Unus est panis communione Sacramenti, non autem necessario unus numero.

unpossible to part *Christ* from thy *Soule*, or thy *Soule* from *Christ*.

Lastly, as the Bread of the Sacrament, though confected of many graines, yet makes but one Bread: so must thou remember, that though all the faithfull are many; yet are they all but one mysticall Body, whereof *Christ* is Head. And therefore thou must love every Christian as thy selfe, and a member of thy body.

Thus farre of the duties to be done at the receiving of the holy Sacrament, called *Meditation*.

3. *Of the duties which we are to performe after receiving of the holy Communion, called Action, or Practice.*

THE dutie which we are to performe after the receiving of the *Lords Supper*, is called *Action* or *Practice*: without which
all

all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties: First, such as wee are to performe in the *Church*: or else, after that we are gone home.

Those that wee are to performe in the *Church*, are either severall from our owne *soules*: or else, joyntly with the *Congregation*.

The severall duties which thou must performe from thine *owne Soule*, are three: First, thou must be carefull (that forasmuch as Christ now dwelleth in thee, therefore) to entertaine him in a *cleane heart*, and with *pure affections*; for, the *most Holy*, will be *holy*, with the *holy*. For if *Ioseph of Arimathea* when he had begged of *Pilate* his *dead body*, to bury it, wrapped it in *sweete odours*, and *fine Linnen*, and laid it in a new *Tombe*; how much more shouldest thou lodge *Christ* in a *new heart*, and perfume his *Roomes* with the *od-*

Ps. 18. 16.

*Sancta non
nisi sancta
& sancta.*

riferous Incense of Prayers, and all pure affections ? If God required Moses to provide a Pot of pure Gold to keepe the Manna that fell in the Wildernesse : what a pure heart shouldst thou provide to receive this divine manna that is come down from heaven ?

Luke. 24
46.

And as thou camest sorrowing, like Ioseph and Mary, to seeke Christ in the Temple : so now having there found him in the midst of his Word and Sacraments, be carefull with joy to carry him home with thee, as they did.

Luk. 15. 6.

And if the man that found but his lost sheepe, rejoyced so much, how canst thou having found the Saviour of the world, but rejoyce much more ?

Secondly, thou must offer the Sacrifice of a private Thanksgiving unto God for this inestimable grace and mercy : for as this action is common unto the whole Church ; so is it applied particularly to every one of the faithfull in the Church ; and for this particular mercy

mercy, every soul must joyfully offer up a particular Sacrifice of *Thanksgiving*. For if the *Wise-men* rejoyced so much when they saw the *Starre* which conducted them unto Christ; and worshipped him so devoutly when he lay, a *Babe*, in the *Manger*; and offered unto him their *Gold*, *Myrrbe*, and *Frankincense*: how much more shouldest thou rejoyce now that thou hast both *seene* and *received* this *Sacrament*, which guideth thy soule unto him, where he sitteth at the right hand of his Father in glory? And thither lifting up thy heart, *adore* him, and offer up unto him the *Gold* of a pure faith, the *Myrrbe* of a mortified heart, with this or the like *sweete Incense* of Prayer and *Thanksgiving*?

A Prayer to be said after the receiving of the Sacrament.

WHat shall I render unto thee, (O blessed Saviour) for all these *blessings* , which thou hast so graciously bestowed upon my Soule? How can I sufficiently *thanke* thee, when I can scarce *expresse* them? Where thou mightest have made me a *Beast* , thou madest me a *Man* after thine *owne Image* : When by sinne I had lost both *thine Image* , and *my selfe* , thou didst renew in me *thine Image* by thy *Spirit* , and didst *redeeme* my Soule by thy *blood* againe : and now thou hast given unto me thy *Seale* and pledge of my *Redemption* ; nay, thou hast given thy selfe unto me, O *blessed Redeemer* . O what an inestimable *treasure of riches* , and over-flowing *Fountaine of grace* hath he got who hath gained thee! No man ever *touched* thee by *faith* but thou didst *beale* him by *Grace* :
for

for thou art the *Author* of *Salvation*, the *remedy* of all *evils*, the *medicine* of the *sick*, the *life* of the *quicke*, and the *resurrection* of the *dead*. Seemed it a small matter unto thee to appoint thy holy *Angels* to attend upon so *vile* a Creature as I am; but that thou wouldest enter thy *selfe* into my *Soule*, there to *preserve*, *nourish* and *cherish* me unto life everlasting?

If the *carkasse* of the *dead Prophet* could revive a *dead man* that touched it; how much more shall the *living Body* of the *Lord* of all *Prophets*, quicken the *faithfull*, in whose heart he *dwelleth*? And if thou wilt raise my *body* at the *last day* out of the *dust*; how much more wilt thou now *revive my Soule* which thou hast *sanctified* with thy *Spirit*, and *purified* with thy *bloud*? O Lord what could I more desire, or what couldest thou more bestow upon me, then to give me thy *body* for *meate*, thy *bloud* for *drinke*, and to *lay downe* thy *Soule* for the price of my *Redemption*?

Thou

2 Kings
13.21.

Thou Lord enduredst the *paine*, and I do reape the *profit* : I receive *pardon* , and thou diddest beare the *punishment*. Thy *teares* were my *bath*, thy *wounds* my *weale*, and the *injustice* done to thee satisfied for the *Judgement* which was *due* to me. Thus by thy *birth* thou art become my *Brother*, by thy *death* my *ransome*, by thy *mercy* my *reward*, and by thy *Sacrament* my *nourishment*. O divine food, by which the *Sonnes of men* are transformed into the *sonnes of God* ! so that *mans nature* dyeth, and *Gods Nature* liveth and ruleth in us. Indeed, all *Creatures* wondered that the *Creator* would be inclosed nine moneths in the *Virgins Wombe*, (though her wombe being replenished with the *Holy Ghost*, was more splendid then the *Starry Firmament* :) But that thou shouldest thus humble thy selfe to dwell for ever in my *heart*, which thou found'st more unclean then a *dung-bill*, it is able to make all the *Creatures* in Heaven and Earth to stand amazed.

amazed. But seeing it is thy free grace and meere pleasure thus to enter and to dwell in my heart, I would to God that I had so *pure a heart* as my heart could *wish* to entertaine thee. And who is fit to entertaine Christ? or who, though *invited*, would not chuse with *Mary* rather to kneele at thy *feete*, then presume to sit with thee at thy *Table*? Though I want a *pure heart* for thee to dwell in, yet *wee- ping eyes* shall never be wanting to wash thy *blessed feete*, and to lament my filthy *sinnes*: And albeit I cannot weepe so many *teares* as may suffice to wash thy *holy feete*, yet Lord it is sufficient that thou hast shed *Bloud* enough to cleanse my *sinnefull soule*. Aud I am fully (O Lord) *assured*, that all the *dainty fare* wherewith the *disdainefull Pharisee* entertained thee at his *Table*, did not so much please thee, as *those teares* which penitent *Mary* powred under the *Table*. I would therefore wish with *Jeremy*, that my *head were a fountaine*

of

of teares, that seeing I can by no meanes yeeld sufficient thanks for thy love to mee; yet I might by *continuall teares*, testifie my love unto thee. And though no man is worthy of so infinite a *grace*: yet this is my comfort, *That hee is worthy whom thou in favour accountest worthy.* And seeing that now of thy meere grace thou hast counted mee (among others thy chosen.) worthy of this unspeakable favour, and sealed by thy Sacrament the *assurance* of thy love, and the *forgivenesse* of my sinnes, O Lord, confirme thy favour unto thy Servant; and say of mee as Isaac did of Iacob, *I have blessed him, therefore he shall be blessed*: And that I may say unto thee with David, *Thou O Lord hast blessed my Soule and made it thy house, and it shall be blessed for ever.* And seeing it pleased thee to *blesse the house of Obed-Edom and all his household,* whilest the Arke of the Lord remained in his house: I doubt not but thou wilt much more blesse my

soule

Gen. 27.

33.

I Chro.

17. 27.

I Sam. 6.

11. 13.

sonle and body, and all that doe be-
 long unto me, now that it hath
 pleased thy Majesty of thine owne
 good will to *enter under my rooffe,*
 and to dwell for ever in my *poore*
cottage. Blesse me, O Lord; so
 that my *sinnes* may wholly be re-
 mitted by thy *Bloud,* my consci-
 ence sanctified by thy *Spirit,* my
 minde enlightened by thy *truth,*
 my heart guided by thy *Spirit,*
 and my Will, in all things, *sub-*
dued to thy *blessed will* and plea-
 sure. Blesse me with all graces
 which I *want,* and increase in me
 those good gifts which thou hast
 already *bestowed* upon me. And
 seeing that I hold thee not by the
 armes, as *Iacob,* *wrestling* with-
 out me, but inwardly *dwelling* by
 Faith within me; surely, Lord,
 I will never let thee goe, except
 thou blesse me, and give me a new
 name, a new heart, a new spirit, and
 strength by the power of God to
 prevaile over *sinne* and Satan. And
 I beseech thee, O Lord, desire
 not to depart from me, as thou
 didst

Gen. 32.
 24.&c.

Exod. 33.
14.

Cant. 8. 6.

diddest from *Iacob*, because thy day breaketh, and thy grace beginneth to dawne and appeare. But I from my soule, humbly with the *Emmavites* entreat thee, O sweet *Jesus*, to abide with me because it draweth toward night. For the night of temptation, the night of tribulation, yea, my last long night of death approacheth. O blessed Saviour, stay with me therefore now and ever. And if thy presence goe not home with me, carry me not from hence. Goe with me, and live with me, and let neither death, nor life separate me from thee. Drive me from my selfe, draw me unto thee. Let me be sick, but sound in thee, and in my weakenesse let thy strength appear. Let me seeme as dead, that thou alone mayest be seen to live in me, so that all my members may be but instruments to act thy motions. Set me as a seal upon thine heart, and let thy zeale be settled upon mine, that I may be out of love with all, that I may be onely in love with thee.

And

And grant, O Lord, that as thou now vouchsafest me this favour to sit at thy Table to receive this Sacrament in thy house of grace: so I may hereafter, through thy mercy, be received to eat and drink at thy Table in thy Kingdome of glory. And for thy mercy, I doe here with the foure beasts, and twenty foure Elders cast my selfe down before thy Throne of Grace, acknowledging that it is thou that hast redeemed me with thy blood, and that salvation cometh onely from thee. And therefore unto thee I doe yeeld all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and Majesty, O my Lord, and my God, for evermore, Amen.

Thirdly, seeing Christ hath sacrificed himselfe for thee (and all that thou canst give is too little) therefore thou must offer thy selfe to be a living, holy, and acceptable sacrifice unto God; by serving him in righteousness and holinesse all thy dayes. Thus Tertullian witnesseth

Luk. 22.
30.

Apoc. 5. 9.
Apoc. 7.
10. 11, 12.

Rom. 12. 1.
Luk. 17. 5.

* Mar. 26.

I.

Which is
probable
to have
been the
123. Psal.

I Cor. 16.

I.

Ro. 15. 25.

* Qui co-
piores

sunt, &
volunt, pro
arbitrio

quisque
suo quod
visum est,
contribu-
unt: &

quod ita
colligitur,
apud præ-
positum

deponitur,
atque in-
de ille opi-
tulari

pupillis &

viduis, &

qui prop-

ter morbum aut aliquam aliam causam egent, &c. Justin.

Martyr. Apolog. 2. αἰνάειν. Lucrum est pietatis nomine

facere sumptum. Tert. Apo. adv. Cen. c. 39.

witnesseth that in his time a Chri-
stian was known from another
man, onely by the holinesse and up-
rightnesse of his life.

2. Of the duties which we are to
doe after the Communion
joyntly with the Con-
gregation.

THE duties to be performed
joyntly with the Church, are
three. First, *publike Thanksgiving*,
both by Prayers and singing of
Psalmes: thus * Christ himselfe and
his Apostles did. Secondly, *Joy-
ning with the Church*, * in giving
(every man according to his abili-
ty) towards the *reliefe of the poore*.
This was the manner of the *Primi-
tive Churches*, to make *Collections*
and * *Love-Feasts* after the *Lords*
Supper, for the reliefe of the poore
Christians. Thirdly, when thanks
and praise is ended, then with all

reverence

reverence to stand up, and to receive the *blessing of God*, by the mouth of his *Minister*, and to receive it, as if thou diddest heare *God himselfe pronouncing it unto thee from Heaven*. For by *their blessing, God doth blesse his people*.

Thus far of the duties to be practised in the Church.

The duties which thou art to practise *after that thou art departed home*, are three. First, to *observe diligently whether thou hast truly received Christ in the Sacrament*. Which thou maist thus easily perceive: for *seeing his flesh is meat indeed, and his bloud is drinke indeed*, and that he is so full of grace, that no man ever *touched him by faith*, but he received *vertue from him*: it cannot possibly be that if thou hast eaten his flesh, or drunk his bloud, but thou shalt receive grace and power to be cleansed from thy sins, and filthynesse. For if the *Hemoroiſſe* that did but touch his *garment*, had her *bloody issue*, that continued so long, *forthwith stanchd*: how much more

Num. 6.

23. 27.

Joh. 6. 56.

Mat. 5. 20.

more will the *bloudy issue* of thy sinne be stench'd, if thou then hast truly eaten and drunk the *very flesh and bloud of Christ*? But if thy issue still runneth, thou mayest justly suspect thou hast never yet truly touched *Christ*.

Secondly, seeing thou hast now reconciled thy selfe to God, and renewed thy Covenant, & vowed newnesse and amendment of life: thou must therefore have speciall care, that thou doeſt not yeeld to commit thy former sinnes any more: knowing that the *uncleane spirit*, if ever he can get into thy soul again, after that it is swept and garnished, he will enter forcible possession with seven other *Divels worse then himselfe*: so that the end of that man shall be worse than his beginning. Be ye not therefore like the *Dog* that returnes to his vomit, or the *washed Sow* that walloweth in the mire again. And returne not to thy malice, like to the *Adder*, who laying aside her poyson while she *drinks*, takes it up againe when she hath done. But when

Mat 12.
24, &c.

2 Pet. 2.
22.

when either the *Devill* or *thy flesh* shall offer to tempt and move thee to relapse into thy former sins, answer them as the *sponse* doth in the *Canticles*, *I have put off my coat,* (of my former corruption) *how shall I put it on?* *I have washed my feet,* how shall I defile them againe?

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament; let it appear by thy eager desire of receiving it ofiner againe. For the *Body of Christ* as it was anointed with the oyle of gladnesse above his fellowes, so doth it yeeld a sweeter savour then all the Ornaments of the world: The fragrant smell whereof allureth all soules who have once tasted the sweetnesse thereof, ever after to desire oftner to taste thereof againe. Because of the savour of thy good Oyniment, therefore doe the *Virgins* love thee. O taste therefore often and see how good the Lord is, saith David. This is the Commandement of
Genadius lib. de Eccl. Dogm. cap. 53.

Christ

Can. 5.3.

Pla. 45.7.

Heb. 1.9.

Can. 1.3.

Pl. 34.8.

Scio Romæ
banc esse

consuetu-

dinem, ut

fideles sem-

per Christi

corpus ac-

cipiant.

Hier. A-

pol. adv.

Iovin.

Quotidie

communi-

onem Eu-

charistie

percipere

non laudo

nec repre-

hendo.

Omnibus

Dominicis

diebus com-

munican-

dum sua-

Aug. (vel

Tit. 2.
12, 14.

Christ himself, Doe this in remembrance of me, and in doing this, thou shalt shew thy self best mindfull and thankfull for his death. For as oft as ye shall eat this bread & drink this Cup, ye shall shew the Lords death untill he come. And let this be the chiefe end whereunto both thy receiving and living tendeth : that thou maist be a holy Christian, zealous of good workes, purged from sin, to live soberly, righteously and godly in this present world; that thou mayest be acceptable to God, profitable to thy brethren, and comfortable unto thine owne soule.

Thus far of the manner of glorifying God in thy life.

Now followeth the Practice of Piety in glorifying God in the time of sicknesse, and when thou art called to dye in the Lord.

AS soone as thou perceivest thy self to be visited with any sicknesse, meditate with thy selfe :

Job. 5. 6.

1. That misery commeth not
forth

forth of the dust & neither doth affliction spring out of the earth. Sickness comes not by hap or chance (as the Philistines supposed that their Mice and Emroids came) but from mans wickedness, which as sparkles breaketh out. Man suffereth (saith Jeremy) for his sinnes. Fooles (saith David) by reason of their transgressions, and because of their iniquities are afflicted. As therefore Salomon advileth a man to carry himselfe towards an earthly Prince; If the spirit of him that ruleth rise up against thee, leave not thy place: for gentlenesse pacifieth great sinnes: so counsell I thee to deale with the Prince of Princes: if the spirit of him that ruleth Heaven and Earth, rise up against thee, let not thy heart desparie: for repentance pacifieth great sinnes. And whosoever returneth in his affliction unto the Lord God of Israel, and seeketh him, he will be found of him.

2. Shut to thy Chamber doore; Examine thine owne heart upon thy bed; Search and try thy wayes.

A a

Search

1 Sam. 6. 9.
Lam. 3. 39.
Psal. 107.
17.

Ecc. 10. 4.

2. Chron.
15. 4.

Mat. 6. 6.
Psal. 4. 4.
Lam. 3. 40.

Josh. 7.
16, &c.

Search as diligently for thy capital sinne, as *Josua* did for *Achan*, till thou finde it. For albeit God, when he beginneth to chasten his Children, hath respect to *all* their sinnes, yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgement, for some *one* grievous sin, wherein they have lived without Repentance.

3. When thou hast thus considered all thy sinnes, put thy selfe before the Judgement Seat of God, as a felon or murtherer standing at the Barre of an earthly Judge: and with griefe and sorrow of heart confesse unto God all thy knowne sinnes, especially thy capitall offences, wherewith God is chiefly displeased. Lay them open, with all the circumstances of the *time, place, and manner* how they were committed, as may most serve to aggravate the *bainousnesse* of thy sinnes, and to shew the *contrition* of thy heart for the same. Lift up thine hands, and acknowledge thy

Pro. 28. 30

thy self before the righteous Judge of Heaven and Earth, *guilty* of eternall death and damnation, for those thy hainous sinnes and transgressions. And having thus *accused* and *judged* thy selfe: cast downe thy selfe befor the Foot-stoole of his Throne of grace: assuring thy selfe, that whatsoever the *Kings* of *Israel* be, yet the *God* of *Israel* is a mercifull God; And cry unto him from a penitent and faithfull heart, for mercy and forgivenesse, as eagerly and earnestly, as ever thou knewst a malefactor, being to receive his sentence, crying unto the Judge for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sinne any more. All which thou maist doe in these or the like words.

Psal. 99. 5.
Heb. 4. 20.

I King.
20. 31.

*A Prayer when one begins
to be sicke.*

O Most righteous *Judge*, yet in
Jesus Christ my Gracious
A a 2 Father:

Job. 3. 25
Hab. 8. 2.

Father: I wretched sinner do here
returne unto thee (though driven
with paine and sicknesse) like
the *Prodigall child* with want and
hunger. I acknowledge that this
sicknesse and paine comes not by
blinde chance or fortune, but by thy
divine providence, and speciall
appointment. It is the stroak of thy
heavy hand, which my sinnes have
justly deserved: and the things that
I feared, are now fulne upon mee.
Yet I doe well perceive, that in
wrath thou remembrest mercy, when
I consider how many, and how
hainous are my sins, and how few
and easie are thy corrections. Thou
mightest have stricken me with
some feareful and suddaine death,
whereby I should not have had
either time or space to have called
upon thee for grace and mercy; and
so I should have perished in my sins,
and have been for ever condemned
in Hell.

But thou, O Lord, visitest me
with such a fatherly chastisement,
as thou usest to visit thy dearest
Children

Children whom thou best lovest: giving me (*by this sicknesse) both warning and time to repent, and to sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation, as any *signe* of thy wrath or hatred; but as an assured pledge and token of thy favour and loving kingnesse, whereby thou doest with thy temporall Judgements, draw me to *judge my selfe*, and to repent of my wicked life, that I should not be condemned with the godlesse & unrepentant world. For thy holy Word assures me, that *whom thou lovest*, thou thus chastenest: and that thou scourgest every sonne that thou receivest. That if I endure thy chastening, thou offerest thy selfe unto me as unto a sonne: and that all that continue in sin, and yet escape without correction (*whereof all thy children are partakers*) are Bastards and not sons: and that thou chastenest me for my profit, that I may be a partaker of thy holinesse. O Lord, how full of good-

1 Cor. 13.

Heb. 12.
6, 7, &c.

nesse is thy Nature, that hast dealt with me so graciously in the time of my health and prosperity : and now being provoked by my finnes and unthankfulnesse, hast such *fatherly* and *profitable* ends in inflicting upon me this sicknesse and correction ?

I confesse, Lord, that thou doest justly afflict my *Body* with sicknesse, for my *Soule* was sicke before of long prosperity, and forfeited with ease, peace, plenty, and fulnesse of bread. And now, O Lord, I lament and mourne for my sins, *I acknowledge my wickednesse, and my iniquities are alwaies in my sight.* Oh, what a wretched sinner am I, *voyde* of all goodnesse by nature, and *full* of evill by sinnefull custome ! Oh, what a world of sin have I committed against thee, whilst thy long suffering expected my conversion, and thy blessings wooed me to repentance ! Yet, O my God, seeing it is thy property more to respect the *goodnesse* of thine owne nature, than the

Exec. 19.
45.

the *deserts* of sinners : I beseech thee, O Father, for thy Sonne Iesus Christ his sake, and for the merits of that *all saving* death which hee hath voluntarily suffered for all which beleeeve in him : Have mercy upon mee, according to the multitude of thy mercies ; turne thy face away from my sinner ; and blot out all mine iniquities : cast me not out of thy presence, neither reward me according to my *deserts* : For if thou doest reject me, who will receive me ? or who will succour me, if thou doest forsake me ? But thou, O Lord, art the helper of the helpelesse, and in thee the fatherlesse findeth mercy: for though my finnes be exceeding great, yet thy mercy, O Lord, farre exceedeth them all : neither can I commit so many as thy grace can remit & pardon. Wash therefore, O Christ, my finnes with the vertue of thy precious Bloud, especially, those finnes, which from a penitent heart I have confessed unto thee : but chiefly O Lord, for Christ his sake forgive me *. And seeing that of thy

Psal. 51. 1.
Verse. 11.

Psa. 25. 7.

Hos. 14. 4.

* Here name that sin, which most troubleth thy conscience.

Mat. 3. 19.

Eph. 5. 26.

love thou diddest lay downe thy life for my ranfome; when I was thine enemy: Oh, save now the price of thine own Bloud, when it shall cost thee but a smile upon me, or a gracious appearance in thy Fathers sight in my behalfe. Re-
 venged me once againe, O merciful Mediatour, unto thy Father; for though there be nothing in me that can please him, yet I know that in thee, and for thy sake, he is well pleased with all whom thou acceptest and lovest. And if it be thy blessed will, remove this sickness from me, and restore me to my former health againe; that I may live longer to set forth thy glory, and to be a comfort to my friends which depend upon me, and procure to my self a more settled assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall redeem the time, which heretofore I have so lewdly and prophanely spent. And to the end
 that

that I may the sooner and the easier be delivered from this paine and sicknesse ; direct me O Lord, I beseech thee by thy divine providence, to such a *Physitian* and *helper*, as that (by thy *blessing* upon thy *meanes*) I may recover my former health and welfare againe. And good Lord, vouchsafe, that as thou hast sent this *sickness* unto me ; so thou would likewise be pleased to send thy *holy Spirit* into my heart, whereby this present sickness may be sanctified unto me : that I may use it as thy *Schoole* ; wherein I may learne to know the greatnesse of my misery, and the riches of thy mercy : that I may be so *humbled* at the one that I *despaire* not of the other : and that I may so renounce all confidence of helpe in my selfe, or in any other creature, that I may only put the whole rest of my salvation in thy all sufficient merits. And forasmuch as thou knowest, Lord, how weake a vessell I am, full of frailty and imperfecti-

Iam. 1. 17.

Ioh. 3. 27.

1 Cor. 10.

13.

ons; and that by nature I am angry and froward under every crosse and affliction : O Lord, who art the *giver of all good gifts*, arme me with patience, to endure thy blessed will and pleasure ; and of thy mercy lay no more upon me, then I shall be able to endure and suffer. Give me grace to behave my self in all patience love, and meekenesse, unto those that shall come and visite me : that I may thankfully receive, and willingly imbrace all good counsels and consolations from them : and that they may likewise see in me such good examples of *Patience*, and heare from me such godly lessons of *Comforts*, as may be arguments of my Christian Faith and Profession, and instructions unto them, how to behave themselves when it shall please thee to visit them with the like affliction or sicknesse. I know, O Lord, I have deserved to dye; and I desire not longer to live, than to amend my wicked life, and in some better measure to set forth thy

thy glory. Therefore, O Father, if
it be thy blessed will, restore me
to health againe, and grant me a
longer life. But if thou hast, ac-
cording to thine eternall decree,
appointed by this sicknesse to call
for me out of this transitory life: I
resigne my selfe *into thy hands*, and
holy pleasure; *thy blessed Will be*
done, whether it be by life or by
death. Only I beseech thee of thy
mercy forgive me all mine sinnes,
and prepare my poore soule, that
by a *true faith* and *unsained repen-*
tance, she may be ready against the
time that thou shalt call for her
out of my sick and sinfull body.
O heavenly Father, who art the
bearer of Prayers, *heare thou in*
Heaven this my Prayer; and in
this extremity grant me these re-
quests: not for any *worthinesse*
that is in me, but for the *merits*
of thy beloved Sonne *Iesus*, my
only Saviour and Mediator: for
whose sake thou hast promised
to heare us, and to grant *what-*
soever wee shall aske of thee in his
Name

Psal. 31.

Psa. 65. 2.
1 Kings 3. 8.

Ioh. 16. 2.

Name. In his Name therefore, and in his own words I conclude this my imperfect Prayer, saying. *Our Father which art in Heaven, Hallowed be thy name, &c.*

Having thus reconciled thy self unto God in Christ:

Isa. 38. 1.

1. Let thy next care be to *set thy house in order*, as *Isay* advised King *Ezechias*, making thy last *Will and Testament* (if it be not already made :) If it be made, then *peruse it, confirme it*, and for avoiding all doubts and contention, *publish it before witnesses*, that (if God call for thee out of this life) it may stand in force and unalterable, as thy *last will and Testament*, and so deliver it *locked or sealed up* in some *Box*, to the keeping of a *faithfull friend*, in the *presence of honest witnesses*.

2. But in making thy *Testament*, take a *Religious Divines* advice, how to bestow thy *benevolence*; and some *honest Lawyers* counsel to continue it according to *Law*.

Dispatch

Dispatch this before thy sickness doth *increase*, and thy memory *decay* : lest otherwise thy Testament prove a *dowry*, and so be an other mans *fancy*, rather than thy *Will*.

3. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If God have blessed thee with any competent state of wealth, make thy *Will* in thy *health time*. It will neither put thee further from thy goods, nor hasten thee sooner to thy death : but it will be a greater ease to thy *minde* in freeing thee from a great *trouble* when thou shalt have most need of *quiet*. For when thy *house* is set in order, thou shalt be better enabled to set thy *soule* in order, and to dispose of thy journey towards God.

2. If thou hast children, give to *every one* of them a portion, according to thy *ability*, and in thy *life time* : that thy life may seem an *ease*, and not a *yoake* unto them : yet so

to give, as that thy Children may be still beholding unto *thee*, and not *thou* unto *them*. But if thou keepe all in thy hands whil'st thou livest they may thank *death* and not *thee*, for the portion that thou leavest them. If thou hast no children, and the *Lord* have blest thee with a great portion of the goods of this world; and if thou meanest to bestow them upon any *charitabe* or *pious* uses, put not over that *good worke* to the trust of others; seeing thou seest how *most* of other mens *Executors*, prove *almost* *Executi- oners*. And if Friends be so unfaithfull in a mans *life*: how much greater cause hast thou to distrust their *fidelity* after thy *death*? Lamentable experience sheweth how many *dead mens wils* have of late, either bin quite *concealed*, & utterly *over- throwne*, or by cavils and quirkes of Law *frustrated*, or *altered*: whereas by the *Law of God*, the will of the dead should not be *violated*; but al his godly intentions *conscionably* performed and fulfilled, as in the sight

Gal. 3. 15.

Heb. 9. 17.

2 Cor. 5.

10.

Eccl. 62. 14.

Rom. 2. 15.

sight of God, who in the *day* of the *Resurrection*, will be a *just judge* both of the *quick* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtfull*, it should be * *construed*, as it might come neereſt to the honour of God, and the *honest intention* of the *Testator*. But let the *vengeance* due to ſuch unchristian deeds, light on the *Actors* that do them: not on the *Kingdome* wherein they are suffered to be done. And let other *Rich men* be warned by ſuch *wretched examples*, not to * *marry* their *minds* to their *money*: as that they will do no good with their *goods* till death *divorce* them. Considering therefore the *shortnesse* of thine own life, and the *uncertainty* of others *just dealing* after thy death, in these *unjust dayes*: let me advise thee (whom God hath blessed with *ability*, and an *intent* to do good) to become in thy *life time*, thine *owne administrator*: make thine *own bands* thine *executors*, and thine *owne eyes* thy *over-ſeeres*? cause thy *lanthorne*

1 Cor. 4. 5.
Acts 31.
32.

* *Voluntas testatoris magis inspicienda est quam verba.*
l. cum viri test. Jani.
C. de fide cum ff ad leg.
Fall. si ff ad Trebel.
ubi te rogo.
* *Matrimonium inter Aurum & Arcam, divorcium inter Deum & Animam.*
August.
Felix quem faciant aliena periculum cautum.

to

Gal. 6. 9.

Mat. 10.

42.

Mar. 9. 41.

Mat. 25. 41

Luk. 24.

14 & 18.

22.

1 Cor. 15.

58.

Apoc. 14.

13.

Job. 14. 5.

Job. 33. 26.

2 Kin. 20.

7.

2 Kin. 5. 7.

8. 10.

Joh. 9. 7.

2 Kin. 1.

23.

to give her light *before thee*, and not *bebinde thee*: give *God the glory*, and thou shalt receive of him in *due time* the reward, which of his grace and mercy he hath promised to thy *good workes*.

4. Having thus set thy *house* and *soule* in order (if the determined number of thy dayes be not expired) God will either have mercy upon thee, and say, *Spare him* (*0 killing malady*) *that he goe not downe into the pit*; for *I have received a reconciliation*. Or else, his *Fatherly providence* will direct thee to such a *Physitian* and to such *meanes*, as that by his *blessing* upon their *endeavours* thou shalt recover, and be restored to thy former health again. But in any wise, take heed that thou, nor none for thee, send unto *forcerers*, *wizards*, *charmers*, or *chanters* for helpe: for this were to leave the *God of Israel*, and to go to *Baalzebub* the *God of Ekron* for helpe: as did wicked *Abaziab*, and to break thy vow which thou hast made with the blessed *Trinity* in thy

thy Baptisme: and be sure that God will never give a blessing by those meanes which he hath accursed: but if he permit *Satan* to cure thy body, feare lest it tend to the damnation of thy soule. Thou art tryed; beware.

5. When thou hast sent for the Physitian; take heed that thou put not thy trust rather in the Physitian, than in the Lord, as *Aja* did, of whom it is said, that he sought not to the Lord, in his disease, but to the Physitian; which is a kind of idolatry, that will increase the Lords anger, and make the Physick received uneffectuall. Use therefore the Physitian as Gods Instrument, and Physick as Gods meanes. And seeing it is not lawfull without Prayer to use ordinary food, 1 Tim 4. 4. much lesse Extraordinary Physick (whose good effect depends upon the blessing of God:) before thou takest thy Physick, pray therefore heartily unto God to blesse it unto thy use, in these or the like words.

Lev. 20. 6
Deut 18.
10, &c.
1 Theff.
2. 10,
Lev. 13. 3.

2 Chro.
16. 124

Isai. 1. 5.
7.
Jer. 8. 21.

*A prayer before taking
of Physicke.*

1 Sam. 2. 6

1 Sam. 14.
14.

O Mercifull Farher, who art the Lord of *health*, and of *sicknesse*, of *life*, and of *death*: who *killest* and *makest alive*: who *bringest downe to the grave*, and *raisest up againe*: I come unto thee, as to the onely *Physitian*, who canst cure my *soule from sinne*, and my *body from sicknesse*; I desire neither *life nor death*, but referre my *selfe* to thy most holy will. For, *though wee must needs die*, and being dead *our lives are as water spilt on the ground*, which cannot be gathered up againe: yet hath thy gracious providence (whilest life remaineth) appointed *meanes* which thou wilt have thy children to use; and (by the lawfull use thereof) to expect thy *blessing* upon thine own *meanes*, to the curing of the *sicknesse*, and *restitution* of their *health*. And now, O Lord, in this my necessity, I have according to thine ordi-

ordinance, sent for thy servant (the *Physitian*) who hath prepared for me this *Physicke* which I receive as *meanes* sent from thy fatherly hand: I beseech thee therefore, that as by thy *blessing* on a lump of dry figgs, thou didst heale *Ezechias* sore, that he recovered: and by *seven times washing* in the river of *Jordan*, didst cleanse *Naaman* the Syrian of his Leprosie, and diddest restore the man that was blind from his birth, by *anointing his eyes with clay and spitte*, and sending him to wash in the *poole of Siloam*: and by touching the hand of *Peters wives Mother*, diddest cure her of her Feaver: and diddest restore the Woman that *touched the hemme of thy Garment*, from her bloody issue: So it would please thee of thine infinite goodnes and mercy, to *sanctifie* this *Physicke* to my use, and to give such a *blessing* unto it, that it may (if it be thy will and pleasure) remove this my sicknesse and paine, and restore me to health,

Jsa. 38. 21

Joh. 9. 6. 7.

Mat. 8. 15.

Mat. 8. 10.
&c.

Job. 14.

health and strength againe. But if the number of those dayes which thou hast appointed for me, to live in this vale of misery, be at an end, and that thou hast sent this sickennesse as thy Messenger, to call me out of this mortall life; then Lord let thy blessed will be done; for I submit my will to thy most holy pleasure. Only I beseech thee increasemy Faith and Patience, and let thy grace and mercy be never wanting unto me; but in the midst of all extremities, assist me with thy holy Spirit, that I may willingly and cheerfully resigne up my Soule (the price of thine own blood) into thy most gracious hands and custody. Grant this, O Father, for Iesus Christ his sake, to whom, with thee, and the holy Ghost, be all honour and glory both now and evermore, Amen.

Meditations

Meditations for the sick.

VVHilest thy sicknesse remaineth, use often (for thy comfort) these few *Meditations*, taken from the *ends* wherefore God sendeth afflictions to his Children. Those are *ten*.

1. That by afflictions God may not only * correct our sins past: but also work in us a deeper *loathing* of our naturall corruption, and so prevent us from falling into many other sinnes, which otherwise we would commit; like a good Father, who suffers his tender Babe to scorch his finger in a candle, that he may the rather learne to beware of falling into a greater fire. So that the Child of God may say with David, *it is good for me that I have bene afflicted, that I may learne thy statutes*; for, *before I was afflicted I went astray, but now I keepe thy word*. And indeed (saith Saint Paul) *Wee are chastened of the Lord, because wee should not be condemned with*

* *Deus suos percutit ut emendet.*

Hier. Com. in Esa l. 6.

Deus calamitatis infligit, non extinguere sed castigare nos cupiens.

Basil. serm. 3 in diuites. Psal. 119.

71.

Pl. 119. 67.

1 Cor. 11.

33.

2 Sim. 12.
10.

Verse. 13.

with the world. With one crosse God maketh *two* cures: the *chastisement* of sinnes past, the *prevention* of sinnes to come. For though the eternall *punishment* of sinne (as it proceedeth from Justice) is fully pardoned in the *Sacrifice* of Christ; yet we are not (without serious judging of our selves) exempted from the temporall *chastisement* of sinne; for this proceedeth *onely* from the love of God, for our good. And this is the reason, that when *Nathan* told *David*, from the Lord, *that his sinnes were forgiven*; yet that the *Sword* (of *Chastisement*) should not depart from his house; and that his *Child* should surely dye. For God, like a skillfull *Physitian*, seeing the *Soule* to be *poisoned* with the *settling* of sinne, and knowing that the *raigning* of the *flesh* will prove the *ruine* of the *Spirit*: ministreth the bitter pil of *affliction*, whereby the *reliques* of sinne are *purged*; and the *Soule* more soundly cured: the *Flesh* is *subdued*, and the *Spirit* is
fan-

sanctified : Oh the odiousnesse of sin, which causeth God to chasten so severely his Children, whom otherwise he loveth so dearly !

2. God sendeth affliction to seale unto us our Adoption ; for every child whom God loveth he correcteth ; And he is a Bastard that is not corrected. Yea, it is a sure note that where God seeth sinne and smites not, there he detests and loves not. Therefore it is said, that he * suffered the wicked sonnes of Ely to continue in their sinnes without correction, because the Lord would slay them. On the ^a other side, there is no surer token of Gods fatherly love and care, than to be corrected with some crosse, as oft as wee commit any sinfull crime. Affliction therefore is a seale of Adoption, no signe of Reprobation. For the purest Corne is cleaneest fanned, the finest Gold is ofttest tryed, the sweetest Grape is hardest pressed, and the truest Christian heaviest crossed.

3. God sendeth affliction to

Heb. 12.6.
7.8.

* Ad mala
servantur
non mori-
tura mali.
1 Sam.2.
25.

^a Namque
favor ni-
mius non
est favor,
irascen-
tius :
At favor
in magno
sepe dolo-
re latet.
Basil. Au-
tho. sacr.

weane

* Crebris
tribulationibus Ec-
clesiam su-
am Dominus exer-
cet: ne si
cuncta tem-
poralia
forte pro-
sperè cur-
rant; inco-
lari præ-
sentis exi-
lii delecta-
ta, minus
coelestem
patriam
suspirent.
Beda in
Caus.
Mundanus
affectus præ-
sentia amat,
temporalia
cumulat,
spiritualia
negligit, &
cum totas se spargit in imis, nil potest amare de summis. Justin.
Patriarch de disc. monast. cap. 4. * 2 Cor. 14.

weane our hearts from too much lo-
ving this world and worldly vani-
ties: and to cause us the more ear-
nestly to desire and long for * eter-
nall life. For as the Children of
Israel (had they not beene ill
intreated in Egypt) would never
have beene so willing to go to-
wards Canaan: so (were it not
for the crosses and afflictions of
this life) Gods Children would
not so heartily long, and willing-
ly desire for the Kingdome of Hea-
ven. For, we see many Epicures,
that would be content to forgoe
Heaven, on condition that they
might still enjoy their earthly plea-
sures; and (having never tasted the
joyes of a better) how loth are
they to depart this life? whereas
the * Apostle (that saw Heavens
glory) tels us, that there is no more
comparison twixt the joyes of eter-
nall life, and the pleasures of this
world, then there is betwixt the fil-
thiest dung and the pleasantest meate;

or betwixt the stinkingest *dung-hill* and the fairest *bed-chamber*. As therefore a loving nurse puts *ro-m-wood* or *mustard* on the breast, to make the child the rather to forsake the *dugge*: so God mixeth sometimes affliction with the pleasure and prosperitie of this life, lest (like the Children of this generation) they should forget God, and fall into too much love of this present evill world: and so by *riches* grow proud; by *fame* insolent; by *libertie* wanton; and *spurne with their heele* against the Lord, when they waxe fat. But if Gods Children love the world so well, when (like a curst *stepmother*) shee misuseth and strikes us, how should wee love this *harlot* if shee smiled upon us, and *stroaked* us, as shee doth her owne *worldly Brats*. Thus doth God (like a wise and loving Father) embitter with crosses the pleasures of this life to his children, that (finding in this *earthly* state no true and *preminent joyes*) they might sigh and long for *eternall* life,

B b

where

Phil. 3. 8.

Ne sancti viri aliqua elatione in hac vita superbiant, quibusdam tentationibus repimuntur.
Ench. in Deut. 32.
15

where *firm* and *everlasting* joyes are onely to be found. °

4. By affliction and sicknesse God exerciseth his *Children*, and the graces which he bestoweth upon them. He refineth and tryeth their *faith*, as the *Gold-smith* doth his *Gold* in the * *Furnace*, to make it shine more glistering and bright; he stirreth us up to *pray* more diligently and zealously, and proveth what *patience* we have learned all this while in his * *School*. The like experience he maketh of our *Hope*, *Love*, and all the rest of our *Christian vertues* : which, without this tryall, would *rust*, like *Iron* unexercised; or *corrupt*, like standing *waters*, that either have no current, or else are not *powred* from vessel to vessel, whose *taste* remaineth, and whose *scent* is not changed. And rather than a man should keepe still the *scent* of his corrupt nature to *damnation*, who would not wish to be changed from state to state, by

1 Pet. 1. 7.
* Ut igne
purgati &
ab admixti-
one vitio-
rum car-
alium defæ-
cati, splen-
deant, exi-
nima & in-
nocentia
claritate.
Hilar. in
psal. 6.
* Schola
crucis, scho-
la lucis. Gu-
bernator in
tempestate
dignoscitur,
in acie mi-
les proba-
tur; delica-
ta jactatio
est, cum pe-
periculum non est constatio in adversis, probatio est verita-
tis. Cyp. Ser. 4. de Immo, Ier. 48. 12.

cross

crosses and sicknesse, to *salvation*? For as the *Camomile*, which is *trod-*
den, groweth best, & smelleth most
 fragrant; and as the *fish* is *sweetest*,
 that lives in the *saltest* waters; so
 those *soules* are most *precious* unto
 Christ who are most exercised and
 afflicted with his *Crosse*.

5. God sendeth afflictions to
 demonstrate unto the world, the
*truene*esse of his childrens love and
 service. Every *hypocrite* will serve
 God whilest he *prospereth* and *bles-*
seth him, as the Divell falsely accu-
 sed *Iob* to have done: but who
 (save his loving child) will love
 and serve him in *adversitie*, when
 God seemeth to be *angry* and *dis-*
pleased with him? yea and cleave
 unto him most inseparably, when
 hee seemeth (with the greatest
shame and *disgrace*) to reject a man,
 and to cast him out of his favour?
 yea, when he seemeth to *wound*, and
 kill as an enemy: yet then to say
 with *Iob*, *Though thou Lord kill*
me, yet will I put my trust in thee.

The loving, and serving of
 B b 2 God

Iob 1. 9,
 10.

Iob 13. 15

God; and trusting in his mercie in the time of our *correction* and *miserie*, is the truest note of an unfained *Child* and *servant* of the Lord.

6. Sanctified affliction is a singular helpe to further our true conversion, and to drive us home by repentance to our heavenly Father. In their affliction (saith the Lord) they will seeke me diligently. *Egypt*s burdens made *Israel* cry unto God: *Dauids* troubles made him pray: *Hezekias* sicknesse made him to weepe: and miserie drove the *Prodigall Child* to returne and sue for his Fathers grace and mercie: Yea, wee read of many in the Gospell that (by sicknesses and afflictions) were driven to come unto Christ, who (if they had health and prosperitie, as others) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the *Arke* of *Noah*, the higher it was tossed with the *Floud*, the nearer it mounted towards *heaven*: so the sanctified

Sanctified Soule, the more it is exercised with *affliction*, the nearer it is lifted towards God, Oh *blessed* is that *croffe* that draweth a sinner to **come* (upon the knees of his heart) unto *Christ*, to confesse his owne *miserie*, and to implore his endlesse *mercy* ! O *blessed*, aye *blessed* be that *Christ*, that never re- taineth the sinner that commeth unto him, though weather-driven by *affliction* and *miserie*.

7. *Affliction* worketh in us pity and *compassion* towards our fellow *brethren*, that be in distresse and *miserie* ; whereby we learne to have a fellow-feeling of their calamities ; and to condole their estate, as if we suffered with them. And for this cause *Christ* himself would suffer, and be tempted in all things like unto us (sinne onely excepted) that he might bee a mercifull High Priest, touched with the feeling of our infirmities. For none can so heartily bemoane the misery of another, as he who first suffered himselfe the same affliction. Hereup-

* *Deus non delectatur peccatis nostris, sed confessionem querit erroris.*
Alb. in Psal. 41.
Poenitent.

Heb. 13.3.

Heb. 4.13.
& 2.18.
& 5.8,9.

on a sinner in misery may boldly say unto Christ.

*Non ignore mali miseris succurri-
to Christe.*

Our frailty sith (O Christ) thou
didst perceive :

Condole our state, who still in frail-
tie cleave.

*Sinit De-
us justum
incidere in
calamitates,
ut virtutem
qua in illo
arebat,
illis palam
manifestam-
ur faciat.
Dam, l. 2.
le Orth.
cap. 29.

8. God useth our sickneses and afflictions, as meanes and examples both to * manifest unto others the faith and vertues which he hath bestowed upon us; as also to strengthen those who have not received so great a measure of faith as wee. For there can bee no greater encouragement to a weak Christian then to behold a true professour (in the extreamest sicknesse of his body) supported with greater patience and consolation in his soule. And the comfortable and blessed departure of such a man will arme him against the feare of death, and assure him, that the hope of the godly is a farre more precious thing than that flesh and blood can understand, or mortall eies behold, in the vale of misery.

miserie. And were it not that wee
did see many of those whom wee
know to be the undoubted Chil-
dren of God, to have endured such
afflictions and calamities, before us;
the greatnesse of the miseries, and
crosses which oftentimes we endure,
would make us doubt whether we
be the children of God or no. And
to his purpose St. James saith, God
made Iob and the prophets an example
of suffering adversitie, and of long pa-
tience.

9. By afflictions God makes us
conformable to the Image of Christ
his Sonne, who being the Captaine
of our salvation, was made perfect
through sufferings. And therefore
hee first bare the Crosse in shame,
before hee was crowned with glory;
and did first taste gall, before hee
did eate the honey combe; and was
first derided King of the Iews, by
the Souldiers in the High priests
Hall, before hee was saluted King of
Glory, by the Angels in his Fa-
thers Courte. And the more lively
our heavenly Father shall perceive

B b 4

he

Rom 8.18.
1 Pet. 4.14
Heb. 2.7.
Mar. 27.
34.
Luk. 24.42.
Favos post
mella gu-
stavit.
Tert. lib.
de Coron.
milit. c. 4.
Psal. 24.

2 Tim. 4.

7, 8.

Apoc. 3.

3. 21.

Apoc. 2.

17, 18.

Philip. 3.

11.

Ideo ten-
tanturSancti, ut
ipsi se ag-
noscant.

Primas.

Esse se
magnarum

virium

homo cre-

deret, si

nullum

unquam

earundem

virium de-

fectum sen-

taret.

Greg. 1. 2.

Moral.

Job. Psal. 103. 3. * In his quæ patimur nullum contra De-
um murmur cordi nostro subrepat : quia ad quid hoc Creator
noster operator ignotum est, Greg. Epist. 23.

the image of his naturall Sonne to
appeare, in us, the better he will
love us ; and when wee have, for a
time borne his likenesse in his suf-
ferings, and fought and overcome,
we shall be crowned by Christ, and
with Christ, sit on his Throne, and
of Christ receive the precious white
stone and morning starre, that shall
make us shine like Christ for ever in
his glory.

10 Lastly, that the godly may
bee humbled in respect of their
owne state and miserie : and God
glorified by delivering them out of
their troubles and afflictions, when
they call upon him for his help and
succor. For though that there be
no man so pure, But it the Lord
will straightly marke iniquities, hee
shall find in him just cause to punish
him for his sinne : yet the Lord in
mercie doth * not alwaies in the af-
fliction of his Children respect
their finnes ; but sometimes layeth

afflictions

afflictions and crosses upon them for his glories sake. Thus our Saviour Christ told his Disciples, that *the man was not borne blinde for his owne or his parents sinne; but that the worke of God should bee shewed on him.* So he told them likewise, that *Lazarus sicknesse was not unto the death, but for the glory of God.* Oh the unspeakeable goodnesse of God, which turneth those afflictions, which are the *same* and *punishment* due to our finnes, to bee the subject of his *honour* and *glory*?

Joh 9.3

Joh. 11. 4.

These are the blessed and profitable *ends*, wherefore God sendeth sicknesse and affliction upon his Children; whereby it may plainly appear that *afflictions* are not *signes* either of Gods *hated*, or of *our* *reprobation*; but rather *tokens* and *pledges* of his *fatherly love* unto his children whom he loveth, & therefore *chasteneth* them in this life, where, upon repentance, there remains hope of *pardon*; rather than to referre the punishment to that

* Cum vex-
amur ac
premur
tum maxi-
mas gratias
agimus
indulgen-
tissimo
Patri, quod
corruptelam
nostram non
patitur lon-
gius proce-
dere, sed
plagis ac
verberibus
emendat,
Laſt. lib. 5.
cap. 23.
Heb. 12.
11.

life, where there is no hope of pardon, nor end of punishment. For this cause, the Christians in the * Primitive Church, were wont to give God great thanks for afflicting them in this life. So the Apostles reioyced, that they were counted worthy to suffer for Christs Name, Acts 5. 41. And the Christian Hebrews suffered with joy the spoiling of their goods, knowing that they had in Heaven a better, and an enduring substance. Heb. 10. 34. And in respect of those holy ends, the Apostle saith, That though no affliction for the present seemeth joyous, but grievous: yet, afterwards it bringeth the quiet fruit of righteousness to them who are already exercised. Pray therefore heartily, that as God hath sent unto thee this sicknesse; so it would please him to come himselfe unto thee with thy sicknesse: by teaching thee to make those sanctified uses of it, for which he hath inflicted the same upon thee.

Meditations

*Meditations for one that
is recovered from
sicknesse.*

IF God hath of his mercy heard
thy Prayers, and restored thee to
thy health againe; consider with
thy selfe:

1. That thou hast now received
from God, as it were: *another*
life. Spend it therefore, to the
honour of God, in *newnesse of life*.
Let thy sinne die with thy sick-
nesse: but live thou by grace to ho-
linesse.

2. Bee not the more *secure*, that
thou art restored to *health*, neither
insult in thy selfe, that thou hast
escaped *death*; but thinke rather,
that God (seeing how *unprepared*
thou wast) hath of his mercy
heard thy Prayer, spared thee, and
given thee some *little* longer time
of *respit*e; that thou maist both
amend thy life, and put thy selfe
in a better readinesse against the
time that hee shall call for thee
without

without further delay, out of this world. For though thou hast escaped this, it may bee thou shalt not escape the next sicknesse.

3 Consider how fearfull a reckoning thou hadst made before the Judgement seat of Christ, by this time, if thou hadst died of this sicknesse, spend therefore the time that remaines, so, as that thou maist be able to make a more cheeresfull account of thy life, when it must bee expired indeed,

4 Put not farre off the day of death: thou knowest not for all this how neere it is at hand: and (being so fairely warned) be wiser. For if thou be taken unprovided the next time, thy excuse will be lesse, and thy judgement greater.

5. Remember that thou hast vowed amendment, and newnesse of life. Thou hast vowed a vow unto God, deferre not to pay it: for bee delighted not in fooles; pay therefore that thou hast vowed. The uncleane Spirit is cast out: O let him not re-enter with seven worse than himselfe,

Eccl. 5. 3.

Matth. 1.
43, &c.

*selfe, Thou, hast sighed out the
 groanes of contrition, thou hast wept
 the teares of repentance; thou art
 washed in the poole of Bethesda;
 streaming with five bloody wounds
 not of a troubling Angel, but of
 the Angel of Gods presence trou-
 bled with the wrath due to thy
 finnes: who descended into Hell,
 to restore thee to saving health, and
 Heaven. Returne not now, with the
 Dogge, to thine owne vomit; nor
 like the washed Sow, to wallow
 again in the mire of thy former
 finnes, and uncleannesse: lest be-
 ing intangled and overcome againe
 with the filthinesse of sinne, (which
 now thou hast escaped) thy latter
 end prove worse than thy first be-
 ginning. Twice therefore doth our
 Saviour Christ give the same cau-
 tionary warning to healed sinners.
 First, to the man cured of his 38.
 yeares disease; Behold thou art
 made whole; sinne no more, lest a
 worse thing fall upon thee, Second-
 ly, to the woman taken in adulte-
 rie; Neither doe I condemne thee:
 Goe*

Joh. 4. 24.
 Isa. 63. 9.
 Luk. 4. 33.

2 Pet. 2.
 20, 22.

Joh. 5. 14.

Joh. 8. 11.

1 Per. 4, 4.

Pfal. 90. 12

Goe thy way and sinne no more. Teaching us, how dangerous a thing it is to relapse, and fall againe into the former excessse of sinne. Take heed therefore unto thy waies : and pray for grace, that thou maiest apply thy heart unto wisdom, during that small number of daies which yet remaine behinde. And for thy present mercy and health received, imitate the *thankfull* Leper, and returne unto God, this, or the like thanksgiving.

*A Thanksgiving to bee said of
one that is recovered from
sicknesse.*



1 Sam. 2 6

Gracious and mercifull father, who art the Lord of health and sicknesse, of life and of death ; who killest, and makest alive ; who bringest downe to the grave, and raisest up againe, who art the onely preserver of all those that trust in thee ; I thy poore

poore & unworthy servant having now (by experience of my painfull sicknesse) felt the *grievousnesse* of misery due unto *sin*, and the *greatnesse* of thy mercy in forgiving *sinners*, and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health, and strength againe: doe here (upon the bended knees of my heart) returne (with the *thankfull Leper*) to acknowledge thee *alone* to bee the God of my health and salvation: and to give thee the praise and glory for my strength and deliverance out of that grievous disease and maladie; and for this turning my *mourning* into mirth, my *sicknesse* into health, and my *death* into life. My sinnes deserved punishment, and thou hast corrected mee, but hast not given me over unto death, * I looked (from the day to the night) when thou wouldest make an end of mee: I did chatter like a Crane, or a Swallow: I mourned (as a Dove) when the bitterness of sicknesse oppressed me: I lifted

* Isa. 38. 9,
&c.

lifted up mine eyes unto thee, O Lord, and thou didst comfort mee: for thou didst cast all my sinnes behinde thy backe, and didst deliver my soule from the pit of corruption: and when I found no helpe in my selfe, nor in any other creature (saying I am deprived of the residue of my yeares, I shall see man no more among the Inhabitants of the world) thou didst then restore mee to health againe, and gavest life unto mee: I found thee, O Lord, ready to save mee.

And now Lord, I confesse, that I can never yeeld unto thee such a measure of thankses, as thou hast (for this benefit) deserved at my hands. And seeing that I can never be able to repay thy goodnesse with acceptable workes; Oh, that I could with *Mary Magdalen* testifie the love and thankfulnesse of my heart, with *abounding teares*? Oh, what shall I be able to render unto thee, O Lord, for all those benefits which thou bestowest upon my soule? Surely, as in my sicknesse, when I had nothing else to give un-

to thee; I offered *Christ* and his
merits unto thee as a *ransome* for
my finnes: so being now restored
by thy *grace* unto my health and
strength, and having no better
thing to give, behold, O Lord, I
doe here offer up my *selfe* unto thee,
beseeching thee to assist mee with
thy *hily Spirit*, that the remain-
der of my life may be wholly spent
in setting forth thy praise and glo-
rie.

Rom. 12. 1.

O Lord, forgive me my former
follies and unthankfulnesse; that I
was no more carefull to love thee,
according to thy *goodnesse*, nor to
serve thee, according to thy *will*;
nor to obey thee, according to thy
Commandements; nor to thanke
thee, according to thy *benefits*. And
seeing thou knowest that of my
selfe I am not sufficient, so much as to
thinke a good thought: much lesse
to do that which is good and
acceptable in thy sight; assist mee
with thy *grace and holy Spirit*, that
I may (in my *prosperity*) as devoutly
spend my health in thy service as I
was

Tit. 2. 12.

Psal. 90. 12

was earnest in my *sickenesse* to begg it at thy hands. And suffer me never to forget either this thy *mercie*, in restoring mee to my *health*; or those *vowes* and *promises*, which I have made unto thee in my *sickenesse*. With my *new* health, renew in mee, O Lord, a right Spirit: which may free me from the slavery of *sinne*, and establish my heart in the service of *grace*. Worke in mee a greater detestation of all *sinnes* (which were the causes of thy anger, and my *sickenesse*.;) and increase my *Faith* in Iesus Christ, who is the Author of my *health*, and *salvation*. Let thy good Spirit leade me into the way that I should walke: and teach mee to denie all ungodlinesse, and worldly lusts, and to live soberly, religiously, and godly in this world, that others by my example may thinke better of thy truth. And sith this time (which I have yet to live) is but a little respite and small remnant of dayes, which cannot long continue; Teach mee, my God, so to number my dayes,

daies, that I may apply my heart to that spirituall wisdom, which directeth to salvation. And to this end, make mee more zealous than I have beene in religion, more devout in prayer, more fervent in spirit, more carefull to heare and profit by the preaching of thy Gospel, more helpfull to my poore brethren, more watchfull over my wayes, more faithfull in my calling and everie way more abundant in all good workes. Let mee (in the joyfull time of prosperitie) feare the evill day of affliction; in the time of health; thinke of sicknesse; in the time of sicknesse, make my selfe readie for death; and when death approacheth, Prepare my selfe for judgement. Let my whole life be an expressing thankfulness unto thee for thy grace and mercie. And therefore, O Lord, I doe here from the very bottome of my heart, together with the thousand thousands of Angels, the foure Beasts, and twenty foure Elders, and all the creatures in heaven, and on the earth, acknowledge to be due unto thee

Apoc. 5.
12, &c.

O Father which sittest upon the Throne; and to the Lambe, the Sonne, who sitteth at thy right hand, and to the holy Spirit, which proceedeth from both; the holy Trinitie of persons in unitie of substance; all praise, honour, glory, and power, from this time forth and for evermore Amen.

Meditations for one that is like to die.

IF thy sicknesse be like to increase unto death, then meditate on three things: First, how graciously God dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

First, concerning Gods favourable dealing with thee.

1. Meditate, that God useth this chastisement of thy body, but as a Medicine to cure thy soule, by drawing thee (who art sicke in sinne) to come by repentance unto

Christ

Christ (thy Physician) to have thy
soule healed.

Mar 9. 12.

2. That the sorest sicknesse, or
paine-fullest disease which thou canst
endure, is nothing if it be compa-
red to those *dolours*, and *paines*
which *Iesus Christ* thy Saviour hath
suffered for thee: when in a *bloody*
sweat, he endured the *wrath* of God,
the *paine* of hell, and a *curst* death
which was due to thy *finnes* justly
therefore may hee use those words
of *Jeremy*, *Behold*, and see if there be
any sorrow like unto my sorrow, which
is done unto me, wherewith the Lord
hath afflicted me in the day of his fierce
wrath. Hath the Sonne of God endu-
red so much for thy redemption; and
wilt not thou a *sinfull* man endure a
little sicknesse for his pleasure; espe-
cially when it is for thy good?

Luk. 22. 44.
Psal. 88. 7.
Isa. 53. 4.
Psal. 18. 5.
Heb. 5. 7.
Gal. 3. 13.
Lam. 1. 25.
Ubi legi-
mus vel au-
dimus quot
& quanta
ille sine cul-
pa sustinuit,
intelligi-
mus nos
peccatores
omnia debe-
re libenter
sustinere.
Theod.
ad 5. cap.
in Rom.

3. That when thy sicknesse and
disease is at the *extreamest*; yet it is
lesse and easier than thy *finnes* have
deserved. Let thine *owne* conscience
judge whether thou hast not deser-
ued worse than all that thou dost
suffer.

Mur-

Murmure not therefore, but considering thy *manifold* and *grievous* sinnes, thanke God that thou art not plagued with farre more grievous *punishments*. Thinke how *willingly* the damned in Hell would endure the *extremest* paines a thousand yeares, on condition that they had but the hope to be saved, and (after so many yeares) to be eased of their eternall torments. And seeing that it is his mercy that thou art not rather *consumed* than corrected; how canst thou but beare patiently his *Temporall* correction, seeing the end is to save thee from *eternall* condemnation?

Lam. 3. 22.

1 Cor. II. 3.

Heb. II.

35, &c.

1 Pet. 5. 9.

4. That nothing commeth to passe in this case unto thee, but such as ordinarily befell to others thy brethren; who being the *beloved* and *undoubted* servants of God (when they lived on earth) are now most *blessed* and *glorious* Saints with Christ in Heaven: as *Iob*, *David*, *Lazarus*, &c. They groared for a time, as thou doest, under the *like* burthen: but they are now delivered

but grie- thou more how would thou- t they and eased d see- ou are cted; ently g the ernall h to iuch s thy eloved God now aints, Da d for e like de- vered

livered from *all* their miseries, troubles and calamities. And so likewise *ere long* (if thou wilt patiently tarry the Lords leasure) thou shalt also bee delivered from thy sicknesse and paines ; either by *restitution* to thy former health, with *Lob*; or (which is farre better) by being *received* to heavenly rest, with *Lazarus*.

5. Lastly, that God hath not given thee over into the *hand* of thine *emie*, to be punished and disgraced ; but (being thy loving *Father*) hee corrected thee with his owne mercifull hand. When *David* had his *wish*, to chuse his *owne chastisement*; he chose rather to be corrected by the hand of God, than by any other meanes ; *Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of men*. Who will not take any affliction in good part, when it commeth from the hand of God, from whom (though no affliction seemeth joyous for the present) wee know nothing commeth but

2 Sam.
24. 14.

Heb 12. 11

2 Sam. 16.
9, 10.

Psal. 39. 9.

Job. 2. 1c.

Mat. 26.
39.

Verf. 42.

but what is *good*? The consideration hereof made *David* to endure *Shimeis* cursed railing; with greater patience; and to correct himselfe another time for his impatiency; *I should not have opened my mouth, because thou didst it*: and *Iob*, to reprove the *unadvised* speech of his wife, *Thou speakest like a foolish woman. What? shall wee receive good at the hand of God, and not receive evill?* And though the *cup of Gods wrath*, due to our finnes, was such a horreur to our Saviours *humane* nature, that hee earnestly prayed that it might passe from him: yet (when hee considered that it was reached unto him by the *hand* and *will* of his Father) hee willingly submitted himselfe to drink it to the very dregs thereof. Nothing will more arme thee with *patience* in thy sicknesse than to see that it commeth from the *hand* of thy heavenly Father, who would never *send* it, but that hee sees it to be unto thee both *needfull* and *profitable*.

The

The second sort of Meditations
are, to conside^r from what
evils death will
free thee.

IT freeth thee from a corruptible
body, which was conceived in
the weakenesse of flesh, the beate of
lust, the staine of sinne, and borne
in the bloud of filchynesse: a living
prison of thy soule, a lively instru-
ment of sinne, a very sacke of
stinking dung: the excrements of
whose nostrils, eares, poares, and
other passages (duely considered)
will seeme more loathsome than
the uncleanest sinke or vault. In-
somuch that whereas trees and
plants bring forth leaves, flowers,
fruits, and sweet smels, mans body
brings forth naturally nothing but
lice, wormes, rottennesse, and filthy
stinch. His affections are altogether
corrupted, and the imaginations of
his heart are onely evill continually.
Hence it is that the ungodly is not
satisfied with prophane^{ness}, nor

Psal. 14. 1.
Gen. 6. 5.

the voluptuous with pleasures, nor the ambitious with preferment, nor the curious with precisenesse, nor the malicious with revenge, nor the lecherous with uncleannesse, nor the covetous with gaine, nor the drunkard with drinking. Now passions and fashions doe daily grow : new feares and afflictions doe still rise : here wrath lies in waite, there vaine glory vexeth ; here pride lifts up, there disgrace casts downe ; and every one waiteth who shall arise in the ruine of another. Now a man is privily stung with back-biters, like fiery Serpents : anon, he is in danger to be openly devoured of his enemies, like Daniels Lyons. And a godly man, where ere he liveth, shall ever be vexed (like Lot) with Sodomes uncleannesse.

2. Death brings unto the godly an end of sinning, and of all the miseries which are due unto sinne : so that after death there shall be no more sorrow, nor crying ; neither shall there be any more paine : for God shall wipe away all teares from our eyes

Rom. 67.
Apo. 21.4.

ges. Yea, by death wee are separated from the company of wicked men; and God *taketh away* mercifull and righteous men from the evil to come. So he dealt with Iosiah: I will gather thee to thy Fathers, and thou shalt bee put into thy grave in peace: and thine eyes shall not see all the evil which I will bring upon this place. And God hides them for a while in the grave, untill the indignation passe over. So that as Paradise is the Heaven of the soules joy: so the grave may be termed the Heaven of the bodies rest.

3. Whereas this wicked body lives in a world of wickednesse, so that the poore soule cannot looke out at the eye, and not bee infected; nor heare by the eare, and not bee distracted; nor smell at the nostrils, and not be tainted; nor taste with the tongue, and not bee allured; nor touch by the hand, and not bee defiled; and every sense upon every temptation is ready to betray the soule: by death the soule shall be delivered from this thralldome,

Isa. 57. 1.

2 King. 22.
20.

Isa. 26. 20.

Ioh, 5. 19

and this corruptible body shall put on incorruption, and this mortall immortalitye, I Cor. 15. 35. Oh blessed, thrice blessed bee that death in the Lord, which delivers us out of so evill a world, and freeth us from such a body, or bondage of corruption.

The third sort of meditations to consider what good death will bring unto thee.

1 **D**Eath bringeth the godly mans soule to enjoy an immediate Communion with the blessed Trinity, in everlasting blisse and glory.

Heb. 12. f
22, 23, 24.

2. It translates the Soule from the miseries of this world, the contagion of sinne, and societie of sinners, to the Citie of the living God, the celestiall Ierusalem, and the company of innumerable Angels, and to the assembly and congregation of the first borne, which are written in heaven, and to God the judge of all, and

to the soules of iust men made perfect,
and to Jesus the Mediator of the new
Covenant.

3. Death putteth the Soule into
the actuall, and full possession of all
the inheritance and happinesse,
which Christ hath either promised
unto thee in his Word, or purchased
for thee by his blood.

This is the good and happinesse
wherunto a blessed death will
bring thee. And what truely reli-
gious Christian that is young, would
not wish himselfe old, that his ap-
pointed time might the soones ap-
proach to enter into his celestiall
Paradise? where thou mayest ex-
change thy brasse for gold, thy vami-
tie for felicitie, thy vilenesse for
honour, thy bondage for freedome,
thy lease for an inheritance, and thy
mortall state for an immortall life?
He that doth not daily desire this
blessednesse above all things, of
all others he is lesse worthy to enjoy
it.

If * Cato Uticensis, and Cleom-
brotus, two Heathen men, (rea-
ding

* Plur. in
vir. Car.
Lic. Tul.
quæst. l. i.
Vel de præ-
cipiti veni-
as in Tar-
ara saxo,
Ut qui So-
craticum de
nece legit
opus.
Ovid. in
Ibid.

Mat. 25.
21.

ding *Platoes* booke of the immortallitie of the soule) did voluntarily, the one *breake his necke*, the other *runne upon his sword*; that they might the sooner (as they thought) have enioyed *those joyes*: what a shame is it for *Christians* (knowing those things in a more excellent *measure* and *manner* out of *Gods owne booke*) not to bee willing to enter into those heavenly joyes? especially when their *Master* calls for them thither. If therefore there be in thee any love of *God*, or desire of thine owne happinesse or salvation, when the time of thy departing draweth neere; *that time*; I say, and manner of death, which God in his unchangeable Counsell hath appointed, & determined before thou wast borne; yeold and surrender up (*willingly*; and *cheerfully*) thy soule into the mercifull hand of *Iesus Christ thy Saviour*. And to this end, when the time is come; as the *Angell* in the sight of *Manoah* and his wife, ascended from the *Altar up to heauen in the flame*

flame of the sacrifice : so endeavour thou, that thy soule in the sight of thy friends may from the *Altar* of a *contrite heart*, ascend up to heaven, in the sweete perfume of this, or the like *spirituall sacrifice* of Prayer.

Luk. 19.
16. 20.

A Prayer for a sicke man, when he is told that he is not a man for this world, but must prepare himselfe to goe unto God,



Heavenly Father, who art the Lord God of the spirits of all flesh ; and hast made us these soules, and hast appointed us the time, as to come into this world, so (having finished our course) to goe out of the same: the number of my daies which thou hast determined, are now expired, and I am come to that utmost bound, which thou hast appointed, beyond which I cannot passe. I know (O Lord) that if

Numb. 16.
22.
Numb. 27.
15.
1er. 38. 16.
Acts 13.
25, 26.
2 Tim. 47.
Psal. 90. 12
Job 1. 4, 5,
14, & 10.
22. & 11.
Luk. 22. 53

- Psal. 143. 2 *thou entrest into judgement ; no flesh
 can be justified in thy sight : And I*
 1 Tim. 4. 7 *(O Lord) of all others should ap-
 peare most impure and unjust ; for
 I have not fought that good fight, for
 the defence of thy faith and religi-
 on, with that zeale and constancie
 that I should : but for feare of dis-
 pleasing the world, I have given
 way unto sinnes and errors : and
 for desire to please my flesh, I have
 broaken all thy Commandements,
 in thought, word and deed : so that
 my sinnes have taken such hold on
 mee, that I am not able to looke up,
 and they are more in number than
 the haire on my head. If thou wilt
 straightly marke mine iniquities. O
 Lord, Where shall I stand ? If thou
 weighest me in the ballance, I shall bee
 found too light : For I am voyd of
 all righteousness that might merit
 thy mercy : and loaden with all ini-
 quities, that most justly deserve
 thy heaviest wrath. But O my
 Lord, and my God, for Jesus Christ
 thy sonnes sake, in whom onely thou
 art well pleased with all penitent &
 beleaving*

believing sinners, take pitie and compassion upon me, who am the chiefe of sinners. Blot out all my finnes, out of thy remembrance, and wash away all my transgressions out of thy sight, with the precious blood of thy Sonne, which I beleeve that hee (as an undefiled Lambe) hath shed for the cleansing of my finnes. In this faith I lived; in this faith I die: beleeving that *Jesus Christ died for my finnes, and rose againe for my justification.* And seeing that he hath endured that death, and borne the burthen of that judgement which was done unto my finnes: O Father for his death and passions sake, (now that I am coming to appeare before thy Judgement seat) acquit and deliver mee from that fearfull judgement which my finnes have justly deserved. And performe unto me that gracious & comfortable promise, which thou hast made in thy Gospell. *That whosoever beleeueth in thee, hath everlasting life, and shall not come into Judgement, but shall passe from death*

1 Tim. 1.

15.

Ezech. 18

22.

Psal. 51. 7.

1 Pet. 1. 1

Job. 1. 29.

Rom. 4. 2.

1 Cor. 15.

3. 4.

1 Pet. 2. 24

Joh. 5. 24.

Luk. 17. 5.

I Cor. 10.
14.

Mat. 25. 4.

Mat. 22. 11.

Apoc. 19. 8

Apoc. 19. 7

Joh. 17. 22

Zach. 3. 2.

Psal. 12. 10

21.

unto life. Strengthen, O Christ, my Faith, that I may put the whole confidence of my salvation in the merits of thy obedience and blood; Increase, O holy Spirit, my patience; lay no more upon mee *than I am able to beare*: and enable mee to beare so much as shal stand with thy blessed will & pleasure, O blessed Trinitie in unitie, my Creator, Redeemer, and Sanctifier, vouchsafe that as my *outward* man doth decay; so my *inward* man may more and more, by thy grace and consolation, increase and gather strength. O Saviour, put my soule in a readinesse, that (like a *Wise Virgin*, having the *Wedding garment* of thy righteousness and holinesse) shee may bee ready to meet thee at thy comming, *with oyle in her Lampe*, Marry her unto thy selfe, that shee may be one with thee in everlasting love and fellowship. O Lord reprove Satan, and chase him away: Deliver my Soule from the power of the Dog; Save me from the Lyons mouth. I thanke thee, O Lord, for all thy blessings

blessings both spirituall and tem-
 porall, bestowed unto mee: espe-
 cially for my redemption by the
 death of my Saviour Christ. I
 thanke thee that thou hast prote-
 cted me with thy holy *Angels* from
 my youth up untill now. Lord I
 beseech thee, give them a charge to
 attend upon mee, till thou callest
 my soule; and then to carry her (as
 they did the soule of *Lazarus*) into
 thy heavenly *Kingdome*. And as
 the time of my departure shall ap-
 proach neerer unto mee, so grant, O
 Lord, that my *soule* may draw neerer
 unto thee: And that I may joyfully
commend my soule into thy hands, as
 into the hands of a loving Father
 & mercifull Redeemer: and at that
 instant, O Lord graciously receive my
spirit. All which that I may doe, as-
 sist mee, I beseech thee, with thy
 grace; and let thy holy Spirit con-
 tinue with me *unto the end*, and in
the end, for Jesus Christ his sake,
 thy Son, my Lord, and onely Savi-
 our. In whose name I give thee
 thy glory, and begge these things

Mat. 18. 8.

Heb. 1. 14

Luk. 16. 1.

Mat. 8. 11.

Luk. 13. 18

Eph. 1. 10.

Act. 15. 11.

Psal. 13. 4.

Act. 7. 59.

at thy hand, in that Prayer which Christ himselfe hath taught mee saying .

*Our father which art in heaven,
&c.*

*Meditations against despaire
or doubting of Gods
mercy.*

IT is found by continuall experience, that neere the time of death, (when the Children of God are weakest) then Satan makes the greatest flourish of his strength, and assailes them with his strongest temptations. For he knoweth that either he must now or never prevaile; for if their soules once goe to Heaven, he shall never vex nor trouble them any more: And therefore he will now bestirre himselfe as much as he can, and labour to set before their eyes all the grosse sinnes which ever they committed, and the Judgements of God which are due unto them: thereby to drive

drive them, if he can, to despair; which is a grievous sinne than all the finnes that they committed, or hee can accuse them of.

If Satan therefore trouble thy Conscience more towards thy death, than in thy life time;

1. Confesse thy finnes unto God, not onely in generall, but also in particular.

2. Make satisfaction unto those men, whom thou hast wronged, if thou be able. And if thou doest injuriously or fraudulently detain, or keepe in thy possession, any lands or goods, that of right do belong to any widdow or fatherlesse childe; presume not, as thou tenderest thy soules health, to looke Christ the righteous Judge in the face; unless thou dost first make a restitution thereof to the right owners; for the Law of God, under the penalitie of his curse, requireth thee to restore whatsoever was given thee to keepe or which was committed to thy trust, or whatsoever by robbery, or violent

Satans first stratagem in time of death. The defeature.

Lev. 5. 2, 3, 4, &c.
Num. 5. 6, 7, 8.
Non remittitur peccatum nisi restitatur ablatum.

Lu. 19.8,9
 Eze 15.3,
 12,16.
 Mich. 6.
 10,11.
 Luk. 13.1,
 Jer. 18.7.
 Act. 2.58.
 Acts 8. 22.
 1 Pet. 3. 9.
 Gen. 29.9.
 James 5.
 14,15,16.
 Levit. 7.
 6,7.

violent oppression: thou tookest from thy neighbour: with a fist part for amends added to the principall. And unlesse that like Zachens thou dost make restitution of such goods and lands; according to Gods Law; thou canst never truly repent; and without true repentance thou canst never be saved. But though by the temptation of the Devill thou hast done wrong and injurie; yet if thou doest truly repent, and make restitution to thy power, the Lord hath promised to be mercifull unto thee, to heare the prayers of his faithfull Ministers for thee, to forgive thee thy trespassse, and sinne, and to receive thy soule in the merits of Christs blood, as a Lambe without blemish.

3, Aske God for Christ his sake pardon and forgivenessse. And then these troubles of minde are no discouragements, but rather comforts; exercises; not punishments. They are assurances unto thee, that thou art in the right way: for the way to Heaven, is by the gates of Hell; that

is

is by suffering paines in the *body*, and such *doubtings* in the *minde*, that thy estate in this life being every way made *bitter*: the joyes of eternal life may relish unto thee better and more sweet.

If *satan* tell thee that thou hast no Faith, Because thou hast no feeling, meditate,

1. That the truest faith hath oftentimes the least feeling. and greatest doubts; but so long as thou hast such doubtings, they shall not be laid unto thy charge; for they belong to the *flesh*, from which thou art divorced. When thy flesh shall *perish*, thy weak inward man, which hates them, and loves the Lord *Jesus*, shall be saved.

2. That it is a better faith, to beleeve without feeling, than with feeling. The least faith (so much as a graine of mustard seed; so much as is in an infant baptized) is enough to save the soule, which loveth Christ, and beleeveth in him.

3. That the childe of God which desires to feele the assurance of

Satans second assault.

The Christians encounter,
Mar. 9. 24.
Psal. 7. 19.
Mat. 17,
&c.
Mat. 14. 31
Job 13. 15
Mat. 17.
20.
Mat. 10. 14.

Apoc. 2 6.
 .sa. 55. 1.
 * Fox Acts
 and Mon.
 fol. 1555.
 in the last
 Edition
 but one.

Pfal. 27. 16

Satans
 third as-
 fault.

The en-
 counter.
 1 Tim. 1.
 15.

of Gods favour, shall have his de-
 fire, when God shall see it to bee
 for his good : for God hath pro-
 mised to give them the *water of*
life, who thirst for it. Wee have
 an example in * Master Glover the
 holy martyr, who could have no
comfortable feeling till hee came to
 the *sight* of the *stake*: and then cri-
 ed out, and clapped his hands for
 joy to his friends : saying, *O Austen*
be is come, be is come ; meaning the
 feeling joy of faith, and the holy
 Ghost. *Tarry therefore the Lords*
leisure : be strong and he shall comfort
thine heart.

If Satan shall aggravate unto thee
the greatnesse, the multitude, and
hainousnesse of thy sinnes, medi-
tate,

1. That upon true repentance it
 is as easie with God to forgive
 the *greatest sinne* as the *least* : and
 he is as willing to forgive *many*
 as to pardon one. And his mercy
 shineth more in pardoning *great*
sinners, then *small offenders* ; as ap-
 pears in the example of *Manes-*
ses

ist, *Magdalen, Peter, Paul, &c.*
And where sinne most abounded there
doth his grace rejoyce to abound much
more.

Rom. 5. 20.

2. That God did never forsake
any man, till that a man did first
forsake God, as appeares in the ex-
amples of *Cain, Saul, Achitophel,*
Abaziah, Judas, &c.

3. That God calleth all, even
those sinners who are *heavie laden*
with sinne, and that he did never de-
ny his mercy to any sinner that as-
ked his mercy with a *penitent* heart.
This the story of the Gospel wit-
nesseth. There came unto Christ
all sorts of sicke sinners; the *blind,*
lame, hilt, Lepers; such as were
sicke of *palsies, dropsies, bloody-*
fluxes; such as were *lunaticke*, and
possessed with uncleane spirits, and
Devils: Yet of all those, not one
that came and asked his mercie and
helpe, went away without his er-
rand. If mercy he asked, mercie
he found, were his *sinnes* never so
great, were his *disease* never so
grievous. Nay, he offered and gave
his

Mat. 11. 28.

Joh. 5. 59.
Luk. 7. 13.

Isa. 56. 1.
Rom. 10.
20.

Joh. 14. 14.

his mercy to many who *never asked it* (being moved onely with the bowels of his owne compassion, and the sight of their miserie,) as to the woman of *Samarit*, the widdow of *Naim*, and to the sicke man that lay at the Poole of *Bethesda*, who had beene 38. yeares sicke. If he thus willingly gave his mercy to them that *did not aske it*, and was *found of them* (as the Prophet saith) that *sought him not*; will he deny mercy unto thee, who doest so earnestly pray for it with teares? and doest, like the poore *Publican*, so heartily knock for it, with penitent fists upon a bruised and broken heart? Especially, when thou prayest to thy Father, in the name and mediation of *Christ*, for whose sake hee hath promised to grant *whatsoever we shall aske of him*: as sure as God is true, he will not. Though *Ninives* sinnes had provoked the Lord to send out his sentence against them, yet upon their repentance, he recalled it againe, and spared the Citie; how much more, if thou like-

like-

likewise repentest, will hee spare thee, seeing his sentence is not yet gone forth against thee? If he deferred the *Judgement* all *Ababs* daies, for the externall shew onely which he made of humiliation; how much more will he cleane turne away his *vengeance*, if thou wilt *unfainedly* repent of thy sinne, and returne unto him for grace and mercy?

Hee offered his mercy unto *Cain* (who murdered his innocent brother;) *If thou doest well, shalt thou not be accepted?* As if hee should have said; if thou wilt leave thy envie, and malice, & offer unto me from a faithfull & a contrite heart; both *thou*, and thine *Oblation* also shall be acceptable unto me. And to *Judas* (that so treacherously betrayed him, in calling him *friend*, a sweet appellation of love;) and when *Judas* offered, he willingly consented with that *mouth* (wherein was never found guile) to kisse those dissembling lips, under which lurked the poyson of *Aspes*. Had *Judas* appre-

Novit dominus mutare sententiam, si tu noveris emendare vitam.

Gen. 4.7.

Mar. 26.

So.

1 Pet. 2.22

Psal. 140.3

Mat. 26.50

1 Kings
20.32, 33.
Vers.31.

* Judas
non tam
scelus quam
desperatio
fecit peni-
tus interire.
Aug. lib.de
util.pœnit.
* Scelerati-
or omnibus,
6 Juda, ex-
titisti, quem
non pœni-
tentia duxit
ad Domi ũ
sed despera-
tio traxit
ad laqueum
Leo.
Satan's
third af-
fault.

apprehend this word friend out of the mouth of *Christ*, as *Benbadad* did the word *Brother* from the mouth of *Ahab*; doubtlesse *Judas* should have found the *God* of *Israel* more mercifull than *Benbadad* found the *King* of *Israel*. But *God* was * more displeased with *Cain* for despairing of his mercy, than for murdering his Brother; and with * *Judas* for hanging himselfe, than for betraying his Master; in that they would make the finnes of mortall men greater than the infinit mercy of the eternall *God*: or as if they could be more sinfull than *God* was mercifull. Whereas the least drop of *Christ's* blood is of more merit to procure *Gods* mercie for thy salvation, than all the finnes that thou hast committed, can be of force to provoke his wrath to thy damnation.

If *Satan* shall suggest, that all this is true of *Gods* mercy, but that it doth not belong unto thee, because that thy finnes are greater than others, as being finnes of knowledge, and

and of many yeares continuance : and such as whereby others have beene undone : and all (for the most part) committed wilfully and presumptuously against God and thy conscience. And therefore though he will be mercifull unto others, yet he will not be mercifull unto thee ; meditate,

1. That many (who are now in heaven most blessed and glorious Saints) committed in the same kind (when they lived on earth) as great and greater finnes than ever thou hast committed, and continued (before they repented) in those finnes as long as ever thou hast done. As therefore *all* their finnes and the continuance in them cou'd not hinder *Gods* mercy, upon their repentance, from forgiving their finnes, and receiving them into favour ; no more shall thy finnes, and continuance therein, hinder him from being mercifull unto thee, if thou doest repent, as they did : yea, upon thy repentance, every one of their examples is a pledge that hee will doe the same unto thee that hee did unto

The encounter.

1 Tim. i.
16.

unto them. For as the *least sinne* in Gods *Iustice* without Repentance is *damnable*. so the *greatest sinne* upon Repentance is in his *Mercy* pardonable. Thy *greatest* and *inveteratest sinnes* are but the sinnes of a *man*; but the *least* of his *mercies* is the mercy of God. Because thou knowest thine owne sinnes, thou doubtest whether they shall bee pardoned. Marke how this doubtfull case is resolved by God himselfe. Many in *Isayes* dayes thought (as thou doest) that they had continued *so long* in sinne, that it was *too late* for them now to seeke to returne unto God for *Grace* and *mercy*. But God answereth them; *Seeke ye the Lord whilest hee may be found: call ye upon him whilest he is neere*. As if he had said; whilest *life lasteth*, and my *Word* is preached, I am neere to be found of all that seeke mee, and pray unto mee. The people reply: But wee (O Lord are greivous sinners, and therefore dare not presume to call upon thy Name, or to come neere thine

Isa. 55. 7,
8, 9.

thine Holinesse. To this the Lord
 answereth : *Let the wicked forsake*
his way, and the man of iniquitie his
thoughts, and let him returne unto
me: and I will have mercy upon
him, and bee his God, and I will
ardon him abundantly : but wee
 would thinke (say the people) that
 if our finnes were but *ordinarie*
sinnes, this promise of mercie
 might belong unto us. But because
 our finnes are *so great,* and of
 such long continuance, therefore
 we feare, lest, when wee appeare
 before God, hee will reject us. To
 this God answereth againe: *My*
thoughts, (of mercy) are not your
thoughts, neither are your waies (of
pardoning) my waies: for as the
 Heavens are higher than the Earth,
 so are my waies, higher than your
 waies, and my thoughts than your
 thoughts. If therefore every sinner in
 the world were *a world of such sin-*
ners as thou art, doe thou but yet
 (what Gods bids thee) repent, and
 beleve, and the blood of Iesus
 Christ, being the blood of God, will
 cleanse

Act. 20. 28
 1 Joh. 1. 7.

cleanse both thee and them from all your finnes.

Joh. 3. 16.

2. That as god did foresee all the finnes which the world should commit, and yet *all those* could not hinder him from *loving the world*, so, that he gave his onely begotten Sonne to death to save as many of the world as would believe and repent: much lesse shall thy finnes (being the finnes of the least number of the world) be able to hinder God from *loving thy soule*, and *forgiving thy finnes*, if thou doest *repent and believe*.

Rom. 5. 8,
9.

3. That if he loved thee *so dearly* (when thou wast his *enemie*) that He payed for thee *so deare* a price as the spilling of his *heart bloud*; how can hee now but be gracious unto thee, when to save thee will cost him but the casting of a *gracious looke* upon thee, ? Looke not thou therefore to the *greatnesse* of thy finnes, but to the *infinitenesse* of his mercie, which is so surpassing great, that if thou putttest all thine *owne grievous finnes* together, and adde

addest unto those thy finnes of *Cain* and *Judas*, and puttest unto them all the finnes of all the *Reprobates* in the world; (doubtlesse it would be a *huge-heape*) yet compare this huge heape with the *infinite* mercy of God, and there will be no more comparison betwixt them, than betwixt the least *Mole-hill* and the greatest *Mountaine* in a Countrey. The *crie* of the grievousest finnes that ever we read of, could never reach up higher than unto heaven, as the *crie* of the finnes of *Sodome*; but the mercy of God (saith *David*) reacheth up higher than the heavens, and so over-toppeth all our sinne. And if his mercy be greater than all his workes, it must needs be greater than all thy finnes. And so long as his mercy is greater than the finnes of the whole World, doe thou but repent, there is no doubt of pardon.

If *Satan* shall object, that thou hast many times vowed to repent, and hast made shew of repentance for the time, and yet diddest fall to the same
D d finnes

Gen. 19.13

Psal. 108.

11.

Psal. 145.9

Satans
fourth
assault.

sinnes againe and againe, and that al
thy repentance was but fained, and a
mocking of God. And that seeing
thou hast so often broken thy vow,
therefore God hath withdrawne his
mercy, and hath changed his love, &c.
meditate :

The en-
counter.

a I remem-
ber (saith
Luther)
that Sulpi-
tius was
wont to
tell me,
Ego plus

quam millies Dei uovi. &c. I have more than a thousand
times vowed unto God, that I would mend my
life, but I could never performe my vow. Hence-
forth I will make no such vow, because I verily
know that I cannot keep it. Unlesse therefore
God will bee mercifull unto mee for Christs sake,
and grant mee a blessed departure out of this wret-
ched life, all my vows and good works will stand
me in no stead. This is the state of the dearest
children of God in this life, Read Luther on Galath.
Chap. 5.

of

of their corrupt flesh. And our *oft* slips into the same sins Christ foresaw, when he taught us to pray daily, *O Father forgive us our trespasser.* And why doth Christ en-joyne thee (who art but a sinfull man) to forgive thy brother seven times in a day, if he shall retorne seven times in a day, and say, it repenteth me? But to assure thee that hee (being the God of mercy and goodnesse it selfe) will forgive unto thee thy *few my times seven fold* sinnes a day, which thou hast committed against him, if thou retorne unto him by true repentance. The *Israelites* were cured by looking (though with weake eyes) on the brazen Serpent, as *oft* as they were stung by the fiery Serpents in the wilderness: to assure thee that upon thy teares of repentance, thou shalt be recovered by faith in Christ as often as thou are wounded to death by sinne.

2. That thy salvation is grounded, not upon the constancy of thine obedience; but upon the firme-

D d 2

nesse

Luk. 17.
34.

Mark 18.
21, 22.

Num. 21. 9
Post lachrymas gemituque graves clementia Christi confestim est oculos ante locanda tuos.

Jam. 1. 17.

Rom. 8. 28

Rom. 9. 11.

* By these
keyes Pe-
ter opened
heaven to
himselfe,
and after-
wards with
the rest of
the Apo-
stles, unto
others.

Luk. 22. 62

Luk. 24.

47, &c.

Job 20. 21.

and Ioh.

13. 1.

Rom. 1. 1.

29.

Rom. 8. 30

Satan

first as-

sault.

ness of Gods Covenant. Though
thou variest with God, and the
Covenant be broken on thy be-
halse, yet is it firme on Gods part;
and therefore all is safe enough, if
thou wilt returne; for there is no
variableness with him, neither shad-
dow of change. Hee hath locked up
thy salvation, and made it sure in
his owne unchangeable purpose; and
hath delivered to thy keeping the
keyes, which are * Faith and Repen-
tance; and whilest thou hast them
thou mayest perswade thy self that
thy salvation is sure and safe, for
whom God loveth, he loveth to the end,
and never repenteth of bestowing
his love on them who repent and
believe.

Lastly, If Satan shall perswade
thee, that thou hast beene doubting a
long time, and that it is best for thee
now to despaire, seeing thy sinnes in-
crease, and thy Judgement draweth
neere; meditate:

I. That no sinne (though ne-
ver so great) should be a cause to
move any Christian to dispaire; so

long

long as Gods mercy by so many millions of degrees is greater: and that every penitent and beleieving sinner hath the pardon of all his finnes confirmed by the Word and Oath of God; two immutable things, wherein it is impossible that God should lie. His Word is, that at what time soever, a sinner whosoever doth repent of his finnes whatsoever (for both time and finnes and sinners are indefinite) from the bottome of his heart, God will blot forth all his finnes out of his remembrance, that they shall be mentioned unto him no more. If he will not take his word (which God forbid wee should doubt of) he hath given us his Oath: As I live, I desire not the death of the wicked, but that the wicked turne from his way and live. As if he had said: Will ye not beleieve my Word? I sweare by my life that I delight not to damne any sinner for his finnes, but rather to save him upon his conversion and repentance. The meditation hereof moved Tertullian to exclaime:

D d 3

Ob

Heb. 6. 13.
Eze. 18. 22
Dr. King
of Lond.
his Lectures on
Jonah.

Ezek. 33.
116

O felices
nos quorum
causa jurat
Deus! O
miserrimos
nos, si non
Deo quidem
juranti cre-
dimus!
Terrul.
Isa. 28. 14.

Heb. 12.
24.

Oh how happy are wee, when God sweareth that he will not our damnation! Oh what miserable wretches are wee, if we will not beleewe God when he sweareth this truth unto us! Listen, O drooping spirit whose soule is assailed with waves of faithlesse despaire, how happy were it to see many, like thee and Hezekias? (who mourne like Doves for the sense of sinne, and chatter like Granes and swallowes for the feare of Gods anger) rather than to behold many who die like beasts without any feeling of their owne estate, or any feare of Gods wrath, or Tribunal Seate, before which they are to appeare? Comfort thy selfe, O languishing Soule; for if this earth hath any for whom Christ spilt his blood on the Crosse, thou assuredly art one. Cheere up therefore thy selfe in the all-sufficient atonement of the blood of the Lambe, which speaketh better things than that of Abel. And pray for those, who never yet obtained the grace to have such a sense and detestation of

of sinne. Thou art one *indeed*, for whom Christ died; and from whom a *wounded* spirit (judging rather according to his *feeling* than by *Faith*) hath wrung that doleful voyce of Christ *My God my God, why hast thou forsaken mee?* And doubt not but ere long thou shalt as truly *reigne* with him, as now thou doest *suffer* with him; for *Yea* and *Amen* hath spoken it. No sin barres a man from salvation, but onely *incredulitie* and *impenitencie*; nothing makes the sinne against the Holy Ghost *unpardonable*, but want of *repentance*. The untained desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to performe unto him.

Meditate on these *Evangelicall Comforts*, and thou shalt see that in the very *agonie* of death, God will so assist thee with his Spirit, that when *Satan* looketh for the greatest victory, he shall receive the foulest foile, yea when thy eye-

Mat. 27. 16

1 Tim. 2.

11.

2 Cor. 1. 10

Apoc. 3. 14

Heb. 6. 6.

Luk. 16. 22

strings are broken, that thou canst not see this *light*, *Iesus Christ* will appeare unto thee to comfort thy *soule*, and his *Holy Angels* will carrie thee into his *Heavenly Kingdome*. Then shall thy friends behold thee, like *Mamahs Angel*, doing wonders indeed; when they shall see a *fraile man* in his greatest *weakenesse* (by the meere assistance of *Gods spirit*) overcoming the *strength* of sinne, the *bitternesse* of death, and all the *power* of *Satan*; and in the *fire* of *Faith*, and *perfume* of *Prayer*, ascend up with *Angels* victoriously into *Heaven*.

*An admonition to them who come
to visit the sick.*

THey who come to visit the sick, must have a speciall care not to stand *dumb*, and *staring* in the sick persons face to disquiet him; nor yet to speake *idly*, and to aske *unprofitable* questions, as most doe.

If

If they see therefore that the sicke partie is like to die, let them not dissemble : but lovingly and discreetly admonish him of his *weakenesse*, and to prepare for eternall life. One houre well spent, when a mans life is almost out spent, may gaine a man the assurance of eternall life : Soothe him not with the vaine hope of *this life*, lest thou betray his soule to *eternall death*. Admonish him plainely of his estate, and aske him briefly these, or the like Questions.

*Questions to be asked of a
sick man that is like
to die.*

DOest thou beleeeve that the Almighty God, the Trinitie of persons in Unitie of Essence, hath by his Power made Heaven and earth, and all things therein? and that he doth still by his *divine providence* govern the same? So that nothing comes to passe in the *World*

nor

nor to thy selfe, but what his divine hand and counsell had determined before to be done,

2. Dost thou confesse that thou hast transgressed and broken the holy Commandements of Almighty God; in thought, word, and deed: And hast deserved for breaking his holy Lawes the Curse of God, which containeth all the miseries of this life, and everlasting torments in Hell fire, when this life is ended, if so bee that God should deale with thee according to thy deserts?

3. Art thou not forrie in thy heart that thou hast so broken his Lawes and neglected his Service and worship, and so much followed the World and thine owne vaine pleasures? And wouldest thou not lead a holier life, if thou wert to begin againe?

4. Dost thou not from thy heart desire to bee reconciled unto God in Iesus Christ his blessed Sonne, thy Mediator, who is at the right hand of God in heaven, now appearing
for

Rom. 8. 34.

1eb. 9. 14.

for thee in, the sight of God, and making request unto him for thy Soule.

5. Dost thou renounce all confidence in all other Mediators, or Intercessours, Saints, or Angels, beleeving that Jesus Christ the onely Mediatour of the new Testament, is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them? And wilt thou with David say unto Christ, Whom have I in Heaven but thee? And there is none upon earth that I desire besides thee.

Heb. 9. 11.

1 Tim. 2. 5

Heb. 7. 25.

Psal. 73. 25

6. Dost thou confidently beleeve and hope to be saved by the onely merits of that bloody death and passion, which thy Saviour Jesus Christ hath suffered for thee? not putting any hope of salvation in thine owne merits, nor in any other means or creatures? being assuredly perswaded, that there is no salvation in any other: and that there is none other name under Heaven, whereby thou must be saved.

Acts 4. 12

Acts 10. 43

sa. 20. 2

7. Dost thou heartily forgive
all

Isa. 9. 6.

Heb. 12. 14

all wrongs and offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) *aske forgiveness* of them, whom thou hast grievously wronged in word or deed? and dost thou cast out of thy heart all *malice* and *hatred*, which thou hast borne to any body; that thou maiest appear before the Face of *Christ* (the *Prince of peace*) in perfect love and charity?

8. Doth thy conscience tell thee of any thing, which thou hast wrongfully taken, and dost still with-hold, from any *widow* or *fatherlesse children*, or from any other person whatsoever? Be assured that unlesse thou shalt *restore*, like *Zachens*, those goods and lands (if thou be able) thou canst not *truly repent*; and without *true repentance* thou canst not be *saved*, nor looke *Christ* in the face when thou shalt appear before his *Iudgement seat*.

9. Dost thou *firmly believe* that

that thy *body* shall bee raised up out of the *Grave*, at the sound of the *last trumpet*? And that thy body and soule shall be united together againe in the *Resurrection Day*, to appeare before the *Lord Jesus Christ*; and thence to goe with him into the Kingdome of Heaven, to live in everlasting blisse and glory?

If the sicke party shall answer to all these questions like a faithfull Christian; then let all who are present, joyne together and pray for him, in these, or the like words.

A Prayer to be said for the sicke, by them who visit him.



Mercifull Father, who art the Lord and giver of life, and to whom belong the issues of death: wee thy Children here assembled, doe
acknow

James 5.

acknowledge, that (in respect of our manifold sinnes) wee are not worthy to aske any blessing for our selves at thy hands; much lesse to become suiters to thy *Majestie* in the behalfe of others: yet because *thou hast commanded* us to pray one for another especially for the sicke, and hast promised *that the prayers of the righteous shall availe much with thee*; in the obedience therefore of thy *Commandement*, and confidence of thy gracious promise; we are bold to become humble suiters unto thy divine Majesty, in the behalfe of this our deare Brother (or Sister) whom thou hast visited with the chastisement of thine owne fatherly hand. Wee could gladly wish the restitution of his health, and a longer continuance of his life and Christian Fellowship amongst us: but for as much as it appeareth (as farre as wee can discern) that thou hast appointed by *this visitation*, to call for him out of this mortall life: wee submit our wills to thy blessed will, and humbl

humbly intreat for *Jesus Christ* his sake, and the merits of his bitter death and passion (which hee hath suffered for him) that thou wouldest pardon and forgive unto him *all his sinnes*: as well that wherein he was *conceived* and borne as also the offences and transgressions, which ever since, to this day and houre, hee hath committed in *thought, word and deed*, against thy divine Majestie. Cast them behinde thy backe: *remove them as farre from thy presence, as the East is from the West*. Blot them out of thy remembrance; lay them not to his charge; wash them away with the *Bloud of Christ*, that they may no more be seene. and deliver him from all the judgements which are due unto him for his sins, that they may never trouble his conscience, nor rise in judgement against his Soule: and *impute* unto him the *righteousnesse* of *Jesus Christ*, whereby he may appeare *righteous* in thy sight. And in his extremitie at this time wee beseech thee
looke

looke downe from Heaven upon him with those eyes of grace and compassion, wherewith thou art wont to looke upon thy children in their affliction and misery. Pity thy wounded Servant, like the good Samaritan: for here is a sicke Soule that needeth the helpe of such an heavenly Physician. O Lord increase his Faith, that he may beleieve that Christ died for him, and that his blood cleanseth him from all his sinnes: and either assuage his paine, or else increase his patience, to endure thy blessed will and pleasure. And good Lord, lay no more upon him, than thou shalt enable him to beare. Heave him up unto thy selfe, with those sighes and groanes, which cannot bee expressed. Make him now to feelee what is the hope of his Calling, and what is the exceeding greatnesse of thy Mercy and power towards them that beleieve in thee: And in his weaknesse, O Lord, shew thou thy strength. Defend him againe the suggestions & temptations of Sa-

tan:

tan; who (as hee hath all his life time) will now in his weakenesse especially seeke to *assaile* him and to devoure him: Oh *save* his soule, and *reprove Satan*, & command thy *holy Angels* to bee about him, to aide him, and to chase away all e-vill and malignant Spirits far from him. Make him more and more to loath this world, and *to desire to be loosed and to be with Christ*. And when that *good houre* and time shall come (wherein thou hast determined to call for him out of this present life) give him grace *peacefully* and *joyfully* to yeeld up *his soule into thy mercifull hands*, and doe thou receive her into thy mercy, and let thy *blessed Angels* carry her into thy Kingdome. Make his *last houre* his *best houre*, his *last words* his *best words*; and his *last thoughts* his *best thoughts*. And when the *fight* of his *eyes* is gone, and his *tongue* shall faile to doe his office: grant (O Lord) that his *Soule* may (with *Stephen*) behold Iesus Christ in Heaven ready to receive him: and that

Rom. 8.26.

that thy Spirit within him may make requests for him, with sighs which cannot be expressed. Teach us in him to read and see our owne end and mortality: and therefore to bee carefull to prepare our selves for our last ends, and put our selves in a readines against the time that thou shalt call for us in the like manner Thus, Lord, we recommend this our deare Brother (or sister) thy sicke servant, unto thy eternall grace and mercy, in that prayer, which Christ our Saviour hath taught us, saying:

*Our Father which art in heaven,
&c.*

Thy grace, O Lord Iesus Christ, thy love, O heavenly Father thy comfort and consolation, O holy Spirit, bee with us all, and especially with this thy sicke servant, to the end, and in the end Amen.

Let them read often unto the sick some speciall Chapters of the holy Scriptures: as,

The three first Chapters of the Booke of Job.

The

The 14. and 19. Chapters of

Job.

The 34. Chapter of *Deuterono-*

mie.

The two last Chapters of *Jo-*

snab.

The 17. Chapter of the first of

Kings.

The 2. 4. & 12. Chapters of the

second of *Kings.*

The 38. 40. and 65. Chapters of

Isaiab.

The History of the passion of

Christ.

The 8. Chapter to the *Romans.*

The 5. Chapter of the first Epi-

stle to the *Corinthians.*

The fourth of the first Epistle to

the *Thessalonians.*

The 5. Chapter of the second

Epistle of *Paul* to the *Corinthi-*

ans.

The first and last Chapters of

Saint James.

The 11. and 12. to the *He-*

brews.

The first Epistle of *Peter.*

The three first and the three

last

last Chapters of the *Revelation*, or some of these.

And so exhorting the sicke party to wait upon God, by *faith* and *patience*, till hee send for him : and praying the Lord to send them a joyfull meeting in the *Kingdome of Heaven*, and a *blessed Resurrection* at the last day : they may depart at their pleasure, in the *peace* of God.

*Consolations against impatience
in sicknesse.*

IF in thy sicknesse by extremitie of paine thou be driven to impatience, meditate :

1. That thy *sinnes* have deserved the *paines* of hell : therefore thou mayest with greater patience endure these *fatherly corrections*.

2. That these are the *scurges* of thy heavenly *Father*, and the rod is in his *hand*. If thou diddest suffer with reverence being a *Childe*, the correction of thy *earthly Parents* ;
how

how much rather shouldest thou now subject thy selfe (being the child of God) to the chastisement of thy heavenly Father, seeing it is for thine eternall good?

3. That Christ suffered in his soule and body farre grievouſer paines for thee, therefore thou must more willingly suffer his blessed pleasure for thine owne good. Therefore saith Peter, Christ suffered for you, leaving you an example, that yee should follow his steps. And, Let us (saith Saint Paul) runne with joy the race that is set before us, looking unto Jesus the Author, and finisher of our Faith, who for the joy that was set before him endured the Crosse, &c.

4. That these afflictions which now you suffer, are none other, but such which are accomplished in your brethren that are in the world, as witnesseth Peter: Yea. Jobs afflictions were farre more grievous. There is not one of the Saints which are now at rest in heavenly joyes, but endured as much as you doe, before they went thither: yea, many

Vir dolorum

Iſa. 5. 3.

1 Pet. 7. 21

Heb. 12. 22

2 Pet. 5. 9.

S Romitus

cum quotan-

is gravi

mo bo ten-

taretur a

Deo, d. luit

quod uno

anno liber

esset, ac si a

Deo tunc

desertus fu-

isset. Vir.

Petr c. 18.

1 Pet. 5. 10.
1 Cor. 10.
13.

many of them *willingly* suffered all the *torments* that Tyrants could inflict upon them, that they might come to those Heavenly joyes whereunto you are now called. And you have a promise, that the God of all grace, after that you have suffered a while, will make you perfect, stablish, strengthen, and settle you. And that God of his fidelitie will not suffer you to be tempted above that you are able, but will wish the temptation also make a way to escape that ye may be able to beare it.

Joh. 5. 5.
Mat. 9. 20.
Exod. 2. 2.
Apo. 2. 10.
1 Sam. 23.
24.
Psal. 56. 8.

5. That God hath determined the time when thy affliction shall end, as well as the time when it begin. Thirty eight yeers were appointed the sicke man at Bethesdaes Poole. Twelve yeers to the Woman with the bloody issue. Three Moneths to Moses. Ten dayes tribulation to the Angel of the Church of Smyrna. Three dayes plague to David. Yea, the number of the godly mans teares are registred in Gods Booke, and the quantitie kept in his bottle.

The

The time of our trouble (saith Christ) is but a *Modicum*. Gods Anger lasts but a *Moment* (saith David) A little season (saith the Lord,) and therefore calls all the time of our paine, but the *houre of sorrow*. David, for the swiftnesse thereof, compares our present trouble to a Brooke, and *Athanasius* to a *Shoure*: compare the longest miserie that a man endures in this life to the eternitie of eternall joyes; and they will appeare to be nothing. And as the sight of a sonne safe borne, makes the Mother forget all her former deadly paine: so the sight of Christ in heaven who was borne for thee, will make all these pangs of death to be quite forgotten, as if they had never beene: like Stephen, who as soone as hee saw Christ, forgot his owne wounds, with the horrow of the Grave, and terror of the stones: and sweetly yeelded his Soule into the hands of his Saviour. Forget thine owne paine, thinke of Christs wounds, Be faithfull unto the death, and bee will

*Modicum
& videbo
vos.*

Joh 16.17

Psal.80.

Apo.6.11

Joh.16.

Psal.110.7

*Nubecula
est, cito
transibit.*

Joh.16.21.

Acts 7.

Apo. 2.10

will give thee the Crowne of eternall life.

Job 2. 10.
Rom. 8. 28

Verf. 38,

39.

*Morbus non
malis adnu-
merandus,
quia multis
utiliter ac-
cidit, Basil
in Hexam.
Morbus est
utilis que-
dam institu-
tio, quæ do-
cet caduca
spernere &
cælestia spi-
rare. Nazi-
an. ad Phi-
lagirum.*

6. That you are now called to Repetitions in Christs Schoole; to see how much Faith, Patience, and Godlinesse; you have learned all this while: and whether you can, like Job, receive at the hand of God some evil, as will as you have hitherto received a great deale of good. As therefore you have alwaies praised, Thy will be done: so be not now offended at this which is done by his holy will.

7. That all things shall worke together for the best to them that love God; insomuch that neither Death nor Life, nor Angels, nor Principalities, nor Powers, &c. shall be able to seperate us from the love of God, which is in Jesus Christ our Lord. Assure your selfe that every pang is a prevention of the paines of hell; every respite an earnest of Heavens rest: and how many stripes doe you esteeme Heaven worth? As your life hath beene a comfort to others; so give your friends a Christian ex-
ample

ample to die, and deceive the Devil, as *Iob* did. It is but the *Crosse* of *Christ*, sent before to crucifie the love of the world in thee; that thou mayest goe eternally to live with *Christ* who was crucified for thee. As thou art therefore a true *Christian*, take up, (like *Simon of Cyrene*) with both thy armes his holy *Crosse*, carry it after him, unto him; thy paines will shortly passe, thy joyes shall never passe away.

*Consolations against the feare
of Death.*

IF in the time of thy sickness thou findest thy selfe fearefull to die; meditate,

1. That it argueth a dastardly minde to feare that which is not. For in the *Church of Christ* there is no *Death*, *Isa.* 25. 7.8. And whosoever liveth and beleeveth in *Christ*, shall never die, *Iob.* 11. 2. Let them feare death, who live without *Christ*: *Christians* die not; but
F e when

Gen. 5. 24.
1 King. 2.
11, 12.
Luk. 16.
13.

John 14.

when they please God, they are like *Enoch* translated unto God. Their paines are but *Eliahs* fiery Chariot to carry them to heaven : or like *Lazarus* sores, sending them to *Abrahams* bosome. In a word, if thou be one of them that, like *Lazarus*, lovest *Iesus*, thy sicknesse is not unto the death ; but for the glory of God, who of his love changeth thy living death ; to an everlasting life. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. dyed willingly (when they might have lived) in hope of the immortalitie of the soule : wilt thou being trained so long in *Christs* Schoole, (and now called to the Marriage supper of the blessed Lamb, *Apoc.* 19. 7.) bee one of those Guests that refuse to goe to that joyfull banquet ? God forbid.

2. Remember that thy abode here is but the second degree of thy life : for after thou hadst first lived nine moneths in thy Mothers Wombe, thou wast of necessitie driven thence to live here in a second degree

degree of life. And when that number of *moneths*, which God hath determined for this life, are expired, thou must likewise leave *this*, and passe to a *third degree* in the other world, which *never ends*. Which to them that live and die in the Lord, surpasseth as farre this kinde of life, as this doth that which one lives in his *Mothers Wombe*. To this last and excellentest degree of life, through this *doore*, passed Christ him selfe, and all his *Saints* that were before thee: and so shall all the rest after them and thee. Why shouldest thou feare that which is *common* to all Gods elect? Why should that bee *unconth* to thee, which was *welcome* to all them? Feare not death, for as it is the *Exodus* of a *bad*, so it is the *Genesis* of a better world: the end of a *temporall*, but the beginning of an *eternall life*.

3 Consider that there are but *three things* that can make death so fearefull unto thee. First, the *losse* thou hast thereby: Secondly, the *paine* that is therein: Thirdly, the

E e 2

terrible

ob 14.5.

Mors, praesentis vitae exitus & introitus melioris. Bern. in Epist. ad Rom.

Mat, 6. 9,
10.

terrible effects which follow after ; All these are but false fires, and causelesse feares. For the first, if thou leavest here *uncertaine goods* which *Theeves* may rob; thou shalt finde in Heaven a *true treasure*, that can never be taken away: these were but lent thee as a *Steward* upon *accounts*; those shall bee given thee as thy *reward* for ever. If thou leavest a *loving Wife*, thou shalt bee married to *Christ* which is *more lovely*. If thou leavest *Children* and *Friends*, thou shalt there finde all thy *religious Ancestors*, and *Children* departed; yea, *Christ*, and all his blessed *Saints* and *Angels*: and as many of thy *Children* as be *Gods Children*, shall thither follow after thee. Thou leavest an *earthly Possession*, and a *house of clay*: and thou shalt enjoy an *Heavenly inheritance* and *mansion of glory*: which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not death unto the *gaine*? *Goe home, goe home*, and wee will follow after thee.

Joh, 14. 1.
2 Cor, 5. 1.

Secondly

Secondly, for the *paine* in death; the *feare* of death more *paines* many than the very *pangs* of death; for many a Christian dies without any great *pangs* or *paines*. Pitch the *Anchor* of thy *Hope* on the *firm* ground of the *Word* of God, who hath promised in thy *weaknesse* to perfect his *strength*, and not to suffer thee to be tempted above that thou art able to beare: and Christ will shortly turne all thy *temporall* *paines* to his *eternall* *joyes*.

*Timor mortis ipsa morte pe-
jor.*

2 Cor. 12. 9
1 Cor. 10.
3.

Lastly, as for the *terrible* *effects* which follow after death, they be- long not unto thee being a *Member* of Christ, for Christ by his death hath taken away the *sting* of death to the *faithfull*: so that now there is no *condemnation* to them that are in Christ Jesus. And Christ hath protested, that hee that beleeveth in him, hath *everlasting* *life*; and shall not come into *condemnation*, but hath passed from death unto life, Hereupon the *holy* *Spirit* from hea- ven saith, *Blessed* are the dead which die in the Lord; and that from thence-

Rom. 8. 1.
1oh. 5. 24.

1 Cor. 15.

1 Thes. 4.

Isa. 26.

Apo. 14.

1 Joh. 14.

ἀπολυσίς

ἐν εἰρήνῃ.

Luke 3.

1 Cor. 5.

Phil. 1.

ἀνάστασις.

Mors porta

gloriae. Gre.

janua vite,

Bern

forth they rest from their labors, and their workes doe follow them. In respect therefore of the faithfull, death is swallowed up into victorie; and his sting, which is sinne and the punishment thereof, is taken away by Christ. Hence death is called in respect of our bodies, a sleepe and rest: in respect of our soules, a going to our heavenly father, a departing in peace, a removing from this body to goe to the Lord, a dissolution of soule and body to be with Christ. What shall I say? Precious in the sight of the Lord is the death of his Saints. These paines are but thy throwes and travell, to bring forth eternall life. And who would not passe through hell to goe to Paradise? much more through death? There is nothing after death that thou needest feare; not thy sinnes, because Christ hath payed thy ransom; not the Judge, for he is thy loving brother; not the Grave, for it is the Lords Bed; not Hell, for thy Redeemer keeps the Keyes; not the Devill, for Gods holy Angels pitch their

their tents about thee, and will not leave thee, till they bring thee to Heaven. Thou wast never neerer Eternall life : glorifie therefore Christ by a blessed death. Say cheerefully Come Lord Iesus, for thy Servant commeth unto thee : I am willing, Lord helpe my weakenesse.

*Seven sanctified Thoughts, and
mournesfull Sighs of a sicke
man ready to die.*

NOW forasmuch as God of his infinite mercy doth so temper our paine and sicknesse, that wee are not alwaies oppressed with extremitie; but gives us in the midst of our extremities some *respite*, to ease and refresh our selves; thou must have an especiall care (considering how short a time thou hast, either *for ever* to lose, or to obtaine heaven) to make use of every *breathing* time which God doth afford thee : and during that *little* time of *ease*, to gather *strength* against

the fits of *greater anguish*. Therefore in these times of relaxation and ease, use some of these short *thoughts and sighes*.

The first Thought

SEeing every man enters into this life in *teares*, passeth it in *sweat*, and ends it in *sorrow*; ah what is there in it, that a man should desire to live any longer in it? Oh! what a folly is it; that when the *Marriner* roweth with all his force to arrive at the *wished Port*; and that the *Traveller* never resteth till hee come to his *journies end*: wee feare to discry our *Port*; and therefore would *put backe* our *Barke*, to bee longer *tossed* in this continuall *tempest*? wee weepe to see our *journies end*; and therefore desire our journey to be lengthened, that wee might bee more tyred with a *foule and cumberfome way*.

The

The spirituall sigh thereupon.

O Lord, this life is but a trouble-
some Pilgrimage, few in dayes,
but full in evils: and I am weary
of it by reason of my sinnes. Let
me therefore (O Lord) intreat thy
Majestie, in this my *Bed of sicknesse*,
as *Elias* did under the *juniper tree* in
his affliction: *It is now enough, O Lord,*
that I have lived so long in this vale
of misery; take my soule into thy mer-
cifull hands, for I am no better than
my Fathers.

Gen. 47.9

1 King.
19.4.

The second Thought.

Thinke with what a *body of sin*
thou art loaden, what Great ci-
vill warres are contained in a little
world; the *flesh fighting against the*
spirit, Passion against reason, Earth
against Heaven, and the world with-
in thee banding it selfe for the
world without thee; and that but
one onely meane remains to end
this conflict, death, which (in Gods
appointed time) will separate my

Rom. 7.24
Jam. 4.2.

Spirit from thy flesh; the pure and regenerate part of thy soule, from the part which is impure and unregenerate.

The spirituall sigh upon the second Thought.

Rom. 7. 24.

1 Pet. 2.

Apoc. 5. 9.

Psal. 116. 8.

1 Cor. 15.

57.

Psal. 145.

O Wretched man that I am, who shall deliver mee from the body of this death? O my sweet Saviour Iesus Christ, thou hast redeemed mee with thy precious blood. And because thou hast delivered my soule from sin, mine eyes from teares, and my feet from falling; I doe here from the very bottom of my heart, ascribe the whole praise and glory of my salvation, to thy only grace and mercy, saying (with the holy Apostle) *Thanks be unto God, which hath given me the victory through our Lord Iesus Christ.*

The third Thought.

Thinke how it behoves thee, to bee assured that thy soule
is

is *Christs*; for death hath taken sufficient gages to assure himselfe of thy body, in that all thy senses bee all ready to die, save onely the sense of paine; but sith the beginning of thy being began with paine, marvell the lesse if thy end conclude with dolours. But if these temporall dolours (which onely afflict the bodie) bee so painfull: O Lord, who can endure the devouring fire? who can abide the everlasting burnings?

Isa. 33. 14.

The spirituall sigh upon the
third Thought.

O Lord Iesus Christ, the Sonne of the living God, who art the onely *Physician* that canst ease my body from paine, and restore my Soule to life eternall; put thy *Passion*, *Crosse* and *Death*, betwixt my Soule and thy Judgements: and let the merits of thy obedience stand betwixt thy Fathers Justice and my disobedience: and from these bodily paines receive my soule into thine everlasting peace: for I
cry

A^{ct}. 7. 59.

cry unto thee with Stephen; Lord
Iesus receive my spirit.

The fourth Thought.

THink that the *worst* that death can do is but to send thy soule, *sooner* than thy flesh would bee willing, to *Christ*, and his heavenly joyes: Remember that *that worst* is thy *best hope*. The *worst* therefore of death, is rather a helpe than a harme.

*The spirituall Sigh upon the
fourth Thought.*

Luk. 23. 43

OLord Iesus Christ, the Saviour of all them that put their trust in thee, forsake not him, that in *miserie* flyeth unto thy *Grace* for succour and mercy; Oh sound that *sweet voyce* in the eares of my soul, which thou spakest unto the *penitent Theefe* on the *Crosse*; *This day thou shalt bee with mee in Paradise*. For I, O Lord, doe (with the *Apostle*) from my soule speake unto thee.

thee, *I desire to be dissolved and to be with Christ.*

Phil. 1. 23.

The fifth Thought.

THinke (if thou fearest to die) *That in Mount Sion there is no death ; for he that beleeveth in Christ shall never die. And if thou desirest to live, without doubt the life eternall (whereunto this death is a passage) surpasseth all. There doe all the faithfull departed (having ended their miseries) live with Christ in joyes: and thither shall all the godly, which survive, be gathered out of their troubles to enjoy with him eternall rest.*

Ma. 25. 7, 8.

Ioh. 11. 25.

The spirituall Sigh on the fifth Thought.

O Lord, who seeest the malice of Satan, who (not contenting himselfe, *like a roaring Lyon all the dayes and nights of our life, to seeke our destruction (shewes himselfe busiest, when thy children are weakest*

1 Pet. 5. 8.

Luk. 2. 27.

weakest, and neereſt of their end : O Lord reprove him, and preſerve my ſoule. Hee ſeekes to terrifie mee with death, which my finnes have deſerved, but let thy holy Spirit comfort my ſoule with the aſſurance of eternall life, which thy blood hath purchaſed. Aſſwage my paine, increaſe my patience, and (if it be thy bleſſed will) end my troubles : for my ſoule beſeecheth thee with old bleſſed Simeon, Lord now let mee thy ſervant depart in peace, according to thy word.

The ſixth Thought.

THink with thy ſelfe what a bleſſing God hath beſtowed upon thee above *many millions* in the world : that whereas they are either pagans, who worſhip not the true God ; or Idolaters, who worſhip the true God fallſly : thou haſt lived in a true *Chriſtian Church*, and haſt grace to die in the true *Chriſtian faith*, and to be buried in the *Sepulcher of God Servants* ;
who

who all wait for the hope of Israel,
the raising of their bodies in the re-
surrection of the just.

Acts 26.

6, 7.

Luk. 14. 14

The spirituall sigh upon the
sixth Thought.

O Lord Iesus Christ, who art the
Resurrection, and the life, in
whom whosoever beleeveth shall live
though he were dead; I beleve that
whosoever liveth, and beleeveth in thee
shall never die. I know that I shall
rise againe in the resurrection of the
last day; for I am sure, that thou my
Redeemer livest. And though that
after my death wormes destroy this
body, yet I shall see thee, my Lord, and
my God, in this flesh.

Joh. 15.

25, 26.

Verf. 24.

Job 19.

25, 26.

Grant therefore, O Christ for thy
bitter death and passions sake, that
at the day I may be one of them to
whom thou wilt pronounce that
joyfull sentence; Come ye blessed of
my Father, inherit the kingdome pre-
pared for you before the foundation of
the world.

Mat. 25.

34.

The

The seventh Thought.

Gal. 3. 13.
Lam. 1. 12.

THinke with thy selfe how Christ indured for thee a *cur-
sed death*, & the *wrath of God* which was due unto thy sinnes; and what terrible *paines* and *cruell torments* the *Apostles* and *Martyrs* have voluntarily suffered for the defence of Christs faith, when they might have lived by *dissembling* or *denying him*: how much more willing shouldest thou bee to depart in the *faith in Christ*, having *lesse paines* to torment thee, and *more meanes* to comfort thee?

The spiritmall sigh upon the seventh thought.

Joh. 1. 29.
Apo. 5. 11.
Luk. 23. 22

O Lord, my sinnes have deserved the *paines of Hell*, and *eternall death*; much more these *fatherly corrections*, wherewith thou doest afflict me: But O blessed *Lambe of God*, which takest away the sinnes of the world, have mercy upon mee, and
wash

wash away all my filthy sinnes with thy most precious bloud, and receive my soule into thy heavenly Kingdome; for into thy hands, O Father, I commend my spirit, and thou hast redeemed mee, O Lord, thou God of truth.

The sicke person ought now to
send for some godly and
religious Pastor.

IN any wise, remember (if conveniently it may be) to send for some godly and religious Pastor: not onely to pray for thee at thy death, (for God in such a case hath promised to beare the prayers of the righteous ^a Prophets, and ^b Elders of the Church) but also upon thy confession, and unfained repentance to absolve, thee of thy sinnes. For as Christ hath given him a calling to ^c baptize thee unto repentance for the remission of thy sinnes: so hath he likewise given him a calling, and ^d power and ^e authoritie (upon repentance)

Psal. 31. 5.
^a Gen. 20. 7.
Ier. 18. 20.
and 3. 1.
Ezek. 4. 14
1 Sam. 9. 7.
and 21. 19,
22.
^b Iam. 5.
14, 15, 16.
^c Mar. 1. 4.
Acts 19. 4.
^d 1 Cor. 4. 5.
^e 1 Cor. 10
8.

Mat. 16.

19.

Mat. 18. 18

Joh. 20.

21, 23.

Job 33. 13

James 5.

17, 18.

penance) to absolve thee from thy sinnes, * I will give thee the Keyes of the Kingdome of Heaven: and whatsoever thou shalt binde upon earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. And againe, Verily I say unto you, Whatsoever yee bind in earth, shall be bound in heaven: and whatsoever ye loose in earth, shall be loosed in heaven. And againe, Receive yee the holy Ghost: Whosoever sinnes ye remit, they are remitted unto them; and whosoever sinnes ye retaine, they are retained. This Doctrine was as ancient in the Church of God as Job, for Elihu tels him, That when God strikes a man with malady on his bed, so that his soul draweth neere the grave, and his life to the buriers: if there be any messenger with him, or any interpreter, one of a thousand, to declare unto man his righteousness, then will he have mercy upon him, &c. And answerable hereunto (saith S. James (if the sicke have committed sinnes) upon his Repentance, and the Prayers

of the Elders) they shall be forgiven him: These have power to shut heaven, and to deliver (the scandalous impenitent sinner) to Satan: For, the weapons of their warfare are not carnall; but mighty, through God, to cast downe, &c. and to have vengeance in readinesse against all disobedience. They have the key of loosing, therefore the power of absolving.

The Bishops, and Pastors of the Church, doe not forgive sinnes by any absolute power of their owne (for so only Christ their master forgiveth sinnes) but ministerially, as the servants of Christ, and Stewards, to whose fidelitie their Lord and Master hath committed his Keyes: and that is, when they doe declare and pronounce, either publickely, or privately, by the Word or God, what bindeth, what looseth; and the mercies of God to penitent sinners, or his Judgements to impenitent and obstinate persons; and so doe apply the generall promises or threatenings to the penitent or impenitent.

Apoc. 11. 6.
1 Cor. 5. 5.
1 Cor. 10. 3.
Mar. 16.
Ministri
peccata remittunt non
autem
si & sed
1 Cor. 5. 4.

1 Cor. 4.
1, 2.
Acts 13. 38

To this
end saith
Basil, in
Ascer. c. 13.
Christus
omnibus Pa-
storibus &
Doctōribus,
Ecclesia:
αὐτὸν πα-
ρῆχαι ἐξου-
σίαν,
aquaalem
tribuit po-
testatem,
cujus signum
est quod
omnes ex
aquo ligant
& solvunt,
ut Petrus.
Papists
dare not
deny this.
Quilibet
sacerdos
(quantum
est ex virtute clavorum) habet potestatem indifferenter in
omnes. In supplement. Thomæ 4.6. Vers. 10. * John
10. 21, 22.

tent. For Christ from Heaven doth
by them (as by his Ministers on
Earth) declare whom he remitteth
and bindeth, and to whom hee will
open the gates of heaven, and against
whom he will shut them. And there-
fore it is not said. Whose sinnes ye
signifie to be remitted, but whose
sinnes ye remit. They then doe re-
mit sinnes, because Christ by their
Ministry remitteth sinnes, as Christ
by his Disciples loosed Lazarus, Joh.
11. 44. And as no water could wash
away Naamans Lepry, but the wa-
ters of Jordan, (though other Ri-
vers were as cleare) because the pro-
mise was annexed unto the water
of Jordan, and not of other Ri-
vers : so though another man may
pronounce the same words, yet have
they not the like efficacy and power
to worke on the conscience, as
when they are pronounced from
the mouth of Christs Ministers,
because that the * promise is an-

nixed

ed to the *Word* of God, in their
 members: For them hath he * *chosen*,
separated, and * *set apart* for this
 worke; and to them hee hath com-
 mitted the *d* *ministry*, and word of
reconciliation; by their holy * *calling*
 and * *ordination* they have received
 the * *holy Ghost*, and the *ministeriall*
power, of binding and loosing: They
 represent forth of the *holy Ghost* for
 his worke whereunto hee hath called
 them. And Christ gives his ministers
 power to forgive sins to the peni-
 tent in the same words, that he tea-
 cheth us in the Lords Prayer to de-
 sire God to forgive us our sins: to
 assure all penitent sinners, that God
 by his Ministers absolution doth
 fully, through the merits of Christs
 blood, forgive them all their sinnes.
 So that what Christ decreeth in
 heaven, in *foro judicis*; the same he
 declareth on earth by his *reconciling*
Ministers, in *foro poenitentiae*: so that
 as God hath reconciled the world to
 himselfe by Jesus Christ: so hath he
 (saith the Apostle) giving unto us
 the *ministry* of this reconciliation.

He

* Act. 1. 24
 b Act. 13. 2.
 c Rom. 1. 1
 d 2 Cor. 5.
 18, 19.
 * Acts 13.
 1 Cor. 1. 1.
 Heb. 5. 4.
 Tit. 1. 5.
 * Ioh. 20.
 22, 23.
 Acts 13. 24
 Ioh. 20. 23.

Joh. 20.
12, 13.

2 Cor. 2.
7, 11.

Heb. 5. 41.

2 Cor. 5.
18, 19.

Luk. 10. 16

Lib. 4. In-
stin. cap 4.
sect. 12.

He that sent them to baptize, saying, *Goe and teach all nations, baptizing them, &c.* sent them also to remit sinnes, saying, *As my father sent me, so send I you; whosoever sinnes ye remit, they are remitted unto them &c.* As therefore none can baptize, (though hee use the same water & words) but onely the lawfull Minister, which Christ hath called and authorized to this divine and ministeriall Function: so though others may comfort with good words; yet none can absolve from sinne, but onely those to whom Christ both committed the holy Ministry and Word of reconciliation: and of their absolution, Christ speaketh, *he that beareth you beareth mee.* In a doubtfull title thou wilt aske the counsell of the skilfull Lawyer in perill of sicknesse thou wilt know the advise of thy learned Physician: and is there no danger in *deed* of damnation, for a sinner to be his owne Judge?

Judicious Calvin teacheth this point of doctrine most plainly; Et-

si

omnes mutuo nos debeamus consola-
 ri, &c. Although (saith he) we ought
 to comfort and confirme one another
 in the confidence of Gods mercy, yet we
 see that the Ministers are appointed
 as witnesses and sureties to ascertain
 our consciences of the remission of
 sinnes: insomuch, as they are said to
 rem. i: sinnes; and to loose soules. Let
 every faithfull man therefore remem-
 ber that it is his duty (if inwardly he
 be vexed and afflicted with the sense
 of his sinnes) not to neglect that reme-
 die which is offered unto him by the
 Lord, to wit, that (for the easing of
 his conscience) he made private con-
 fession of his sinnes unto his Pastors;
 and that he desired his private endea-
 vour for the application of some com-
 fort unto his soule: whose office it is
 (both publikely and privately) to ad-
 minister Evangelicall Consolation to
 Gods people.

Beza * highly commendeth this
 practice: and Luther saith, That he
 had rather lose a thousand worlds,
 than suffer private confession to bee
 thrust out of the Church. Our
 Church

* In Anstb.
 Papatus &
 Christianis
 vo. 1. fol. 6
 Luther to
 6. fol. 109
 & seq.

* Witnes
our Litur-
gy D. Hol-
land absol-
ved D. Rei-
nolds, who
not being
able to
speak, kif-
sed the
hand
wherewith
he was ab-
solved.

* Apo. 3. 7.
Mar. 2. 7.
Luk. 5. 2.
* Mar. 16.
19.
* I Cor. 4. 1
I Cor. 5.
20.

Church hath ever most * soundly maintained the *truth* of this Do-
ctrine; but most justly abolished
the tyrannous and Antichristian a-
buie of *Popish auricular confession*;
which they thrust upon the *soules* of
Christians, as an expiatory *Sacrifice*,
and a *meritorious satisfaction* for sin,
racking their Consciences to con-
fesse, when they feele no distresse,
and to enumerate *all* their finnes,
which is impossible: that by
this meanes they might dive into
the secrets of all men, which oft
times hath proved pernicious, not
onely to *private persons*, but also
to *publike States*. But the truth of
Gods word is, that no person ha-
ving receiving *orders* in the *Church*
of *Rome*, can truly *absolve* a sin-
ner: for the keys of *absolution* are
two; the one is the key of * *Autho-
ritie*, and that onely * *Christ* hath;
the other is the key of *Ministerie*,
and this he * gives to his *Ministers*,
who are therefore called the *Mini-
sters of Christ*, The * *Stewards* of
Gods Mysteries, The * *Embassadors*
of

of reconciliation, Bishops, Pastors, Elders, &c. But Christ never ordained in the New Testament any order of *sacrificing* Priests: neither is the name of *legis* which properly signifieth *Sacerdos*, or *sacrificing Priest*, given to any Officer of Christ, in all the New Testament: Neither doe wee read in all the New Testament of any who confessed himselfe to a Priest, but *Judas*. Neither is there any *reall* priest in the New Testament, but *onely* Christ. Neither is there any *part* of *his* priest-hood, to be now accomplished on *Earth*, but that which he fulfilleth in *Heaven*, by *making intercession* for us. Seeing therefore Christ never ordained any order of *sacrificing priests*: and that Popish Priests scorne the name of *Ministers of the Gospel*, to whom only Christ committed his *Keyes*, it necessarily followeth, that *no* popish priest can truly either *excommunicate* or *absolve* any sinner, or have any *lawfull* right to meddle with *Christs Keyes*. But the *Anticristian*

F f

abuse

*Ministerii
clavula du-
plex est,
una scien-
tia discer-
nendi:*

1 Cor. 12.

10.

1 Joh. 4. 1.

Jer. 23. 15.

Alia est

potestas

ligandi &

ab solvendi.

Joh. 10.

Mar. 17. 4.

Heb. 7. 21.

27, 28.

Heb. 8. 4.

Heb. 7. 15.

abuse of this divine Ordinance should not abolish the *lawfull use* thereof betwixt Christians and their pastors in *cases of distresse of conscience*, for which it was chiefly ordained.

And verily, there is not any meanes more excellent to *humble a proud heart*, nor to *raise up an humble spirit*, than this spirituall conference betwixt the Pastors and the people committed to their charge. If any *sinne* therefore troubleth thy conscience, confesse it to Gods Minister, aske his *counsell*; and if thou dost truly repent, receive his *Absolution*. And then doubt not in *foro Conscientie*, but thy sinnes be as verily forgiven on earth, as if thou didst heare Christ himselfe in *foro iudicii*, pronouncing them to be forgiven in Heaven. *Qui vos audit, me audit*; he that heareth you, heareth me. Trie this and tell me whether thou shalt not find more ease in thy conscience, than can be expressed in words. Did prophane men consider the *dignity* of their di-

vine

Luc. 10.
19.

vine calling, they would the more honour the *Calling*, and reverence the *Persons*.

The sick man (having thus eased his conscience, and received his *Ab-solution*) may doe well (having a convenient number of faithfull Christians joyned with him) to receive the *holy Sacrament* of the *Lords Supper*; to encourage him in his *Faith*, to discourage the *Devill* in his *assaults*. In this respect the ^a *Councell of Nice* termeth this Sa-cramēt, *Viaticum*, the *souls provision* for her journey. And albeit the *Lords Supper* be an Ecclesiasti-call action, yet forasmuch as our *Lord* (the first Instituter) celebra-ted it in a ^b private house, and that *St. Paul* termeth the house of Christians, the *Churches of Christ*: and that ^d *Christ* himselfe hath promised to be in the midst of the faithfull, where but two or three are gathered together in his Name: I see no reason, but if Christians desire it (when they are not through sicknesse able to come to the

F f 2 Church)

^a *Con.*
Nice. Can.
12.

^b *Matt.*
16. 18.
Luk. 22.
12.
^c *Rom.*
26. 5.
Phil. 5. v.
^d *Matt.*
18. 20.

* Jewell
against
Harding,
Art. I. of
Private
Masse, fol.

4.

* *In missis
privatis
sufficit si
unus
presens,
scilicet
Minister,
qui populi
torius per-
sonam gerit.*
Aquín.
par. 3. q. 8.
ut. 5.

Church) but that they should receive, and Pastors ought to administer unto them the Sacraments at home. He sheweth more simplicity than knowledge, who thinks that this favours of a *private Masse*. For a Masse is called *private*, not because it is said in a private house, but because (as Bishop * Jewell teacheth out of * Aquinas) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private, although the whole Parish be present and looke upon him. There is as much difference between such a Communion, and the *Antichristian Idol* of a private Masse, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, Christ his institution is observed. Many faithfull Brethren meet together and *tarry one for another*, Christ his death is remembered and shewed, and the Minister together with the Faithfull, and the sick party do

com-

communicate. Mr. Calvin saith,
That he doth very willingly admit ad-
ministring of the Communion to them
that are sicke, when the case and
opportunity so requireth. And in
* another place he saith, That he
hath many weighty reasons to compell
him not to deny the Lords Supper
unto the sick. Yet I would wish all
Christians to use to receive often
(in their health) especially once
every moneth with the whole
Church; for then they shall not
need so much to assemble their
friends upon such an occasion, nor
so much to be troubled themselves
for want of the Sacrament. For as
Mr. Perkins saith very well, The fruit
and efficacy of the Sacrament is not
to be restrained to the time of recei-
ving; but it extends it selfe to the
whole time of mans life afterwards:
the efficacy whereof did men
thoroughly understand, they should
not need to be so often exhorted to
receive it.

*Pastores omnes hic exoratos vel-
lem, ut in hujus controversia statum*

F f 3 penitius

*De cœne
admini-
stratione
ita sentio,
libenter
admissen-
dum esse
hunc mo-
rem, ut a-
pud agro-
tos celebra-
tur com-
munio, cum
ita res &
opportunitas
feret Epist.
51.*

** Cur cœ-
nam agro-
tis nagan-
dum esse non
arbitror,
multæ &
graves
causæ me
impellunt.
Epi. 31.1.
Perkins
his right
way to dy-
ing.*

*Admonitio
ad Pastores.*

Lam. 4. 4.

1 Kings
12. 20.1 Sam.
28. 28.
*Ut mori
pius, vi-
vere
disce piè.*

penitius introspeciant: nec fideles ex hac vita migrantes & panem vite petentes, viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio, Parvuli panem petunt, & non sit qui frangat eis.

As therefore when a wicked liver dieth, he may say to death, as *Ahab* said to *Eliab*, *Hast thou found me, O mineemie?* So on the other side, when it is told a penitent sinner, that death knockes at the doore, and beginnes to looke him in the face; he may say of death, as *David* said of *Abimaaz*, *Let him come and welcome, for he is a good man, and cometh with good tidings: he is the messenger of Christ, and bringeth unto me the joyfull newes of eternall life.* And as the *Red Sea* was a gulse to drowne the *Egyptians* to destruction; but a passage to the *Israelites*, to convey them to *Canaans* possession: so death to the wicked, is a sinke to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And one day of

a * blessed death will make an at-
mends for all the sorrowes of a bitter
life.

When therefore thou perceivest
thy soul departing from thy body,
pray with thy tongue if thou canst
else pray in thy heart and minde,
these words, fixing the eyes of thy
soule upon Iesus Christ thy Savi-
our.

*A Prayer at the yeelding up
of the ghost.*

O Lambe of God, which by thy
Obloud hast taken away thy
sinnes of the world, have mercy
upon me a sinner, Lord Iesus receive
my spirit. Amen.

* Sum-
mum bo-
minis, bo-
num, bo-
nus ex hac
vita exirus.

Joh. 1. 19.

Luke .18.
13.

When the sick party is departing, let
the faithfull that are present kneel
down, and commend his soule to
God, in these or the like words.

O Gracious God, and mercifull
Father, who art our refuge
and

Psal. 46. 1.

Psa. 49.

I Joh. 1. 7.

and strength, and a very present helpe
 in trouble; lift up the light of thy
 favourable countenance at this in-
 stant upon thy servant that now
 commeth to appeare in thy pre-
 sence: wash away, good Lord, all
 his finnes, by the merits of Christ
 Iesus blood, that they may never be
 laid to his charge. Increase his faith,
 preserve and keepe safe his soule
 from the danger of the divell and
 his wicked Angels. Comfort him
 with thy holy Spirit, cause him
 now to feele that thou art his lo-
 ving Father, and that he is thy child
 by Adoption, and Grace. Save, O
 Christ, the price of thine owne
 blood, and suffer him not to be lost,
 whom thou hast bought so deare-
 ly. Receive his soule as thou didst
 the penitent thiefe, into thy heaven-
 ly Paradise. Let thy blessed Angels
 conduct him thither, as they car-
 ried the soule of Lazarus: and
 grant unto him a joyfull resurrecti-
 on at the last day. O Father, heare
 us for him, and heare thine owne
 Sonne, our only Mediator, that

sit

sits at thy right hand, for him and us all; even for the merits of that bitter death and passion which he hath suffered for us. In confidence whereof, we now recommend his soule into thy fatherly hands : in that blessed prayer which our Saviour hath taught us in all times of our troubles to say unto thee : Our Father, &c.

Thus far of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THE Practice of Piety in dying for the Lord, is termed *Martyrdome*.

Martyrdome is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kinde of death : to invite many and to confirme all, to embrace the truth thereof. To this kinde of death Christ hath promised a Crowne :

F f 5.

Be

1 Cor. 12,

13.

*Sanguis
Martyrum,
semen.*

Ecclesiastice.

Martyres
acceperūt,
non dede-
runt coro-
nas, Leo.

Martyrio
coronatus.
Euf. usu-
all.

δὲ τὸ σὸι
τὸν σέφαρον
ἐν τῷ ζῶντι.

Ap. 2. 10.
Bern. Ser.
in fest.

Innoc.
Frid.

Naufca
in vit. Jo-
han. Flo-
res. Hist.
ad An.

65.

Matt. 2.

Ad. 7.

Acts and
Monu-
ments.

1 Pet. 2. 10.

Causa, non
passio, fa-
cit Mar-
tyrem.

Antz. epi.

Be thou faithfull unto the death. and
I will give thee the crowne of life.
Which promise the Church so
firmly beleeveth, that they tear-
med *Martyrdome* it selfe, a Crowne.
And God, to animate Christians to
this excellent prize, would by a
prediction that Stephen the first
Christian *Martyr* should have his
name of a Crowne.

Of *Martyrdome* there are three
kinds.

1. *Sola voluntate*, in will onely.
as John the Evangelist, who (being
boyled in a Cauldron of Oyl) came
out rather *annointed* then sod: and
died of old age at Ephesus.

2. *Sola opere*, in deed onely: as
the Innocents of Bethelem.

3. *Voluntate & opere*, both in
will and deed: as in the Primitive
Church, Stephen, Polycarpus, Ig-
natiu, Laurentius, Romainus, An-
tiochianus, and thousands. And in
our dayes, Cranmer, Latimer, Hoo-
per, Ridley, Farrar, Bradford, Phil-
pot, Sanders, Glover, Taylor, and
others innumerable: whose fiery

scale

zeale to Gods truth; brought them to the flames of Martyrdome, to seale Christs Faith. It is not the cruelty of the death, but the innocency and holiness of the cause, that maketh a Martyr. Neither is an erroneous conscience a sufficient warrant to suffer Martyrdome: because Science in Gods Word must direct Conscience in mans heart. For they who killed the Apostles, in their erroneous consciences, thought they did God good service: and Paul of zeale breathed out slaughters against the Lords Saints. Now whether the cause of our Seminary Priests and Iesuites be so holy, true and innocent, as that it may warrant their Conscience to suffer death, and to hazard their eternall salvation thereon: let Pauls Epistle written to the ancient Christian Romans, (but against our new Antichristian Romans) be judge. And it will plainly appear, that the Doctrine which S. Paul taught to the ancient Church of Rome, is ex diametro opposite in 20. fundamētāl

Non
Mortet,
sed morietur,
Dr. Boys.
Tho. A-
quin. 1. 2.
quest 19.
art. 6.

Ioh 16. 2.
Act. 9. 1.
Phil. 3. 6.

Epistola
ad Roma-
nos, is
now, Epi-
stola in
Romanos.

points of true Religion, to that which the new Church of *Rome* teacheth and maintaineth. For *St. Paul* taught the Primitive Church of *Rome*.

1. That our *Election* is of Gods free Grace, and not *ex operibus praevisis*, *Rom* 9. 11. *Rom*. 11. 5. 6.

2. That we are justified before God by faith onely, without good works, *Ro* 3. 20. 28. *Rom*. 4. 2. &c. *Rom*. 7. 17.

3. That the good workes of the regenerate, are not of their owne condignity meritorious, nor such as can deserve Heaven, *Rom* 8. 8. *Ro*. 11. 6. *Rom*. 6. 23.

4. That those Books only are Gods Oracles and canonical Scripture, which were committed to the custody and credit of the *Jewes*, *Rom*. 3. 2. *Rom*. 12. *Rom*. 16. 16. such were never the *Apocrypha*.

5. That the holy Scriptures have Gods authority,* *Rom*. 9. 17. *Rom*. 3. 4. *Rom*. 11. 32. conferred with *Gal*. 3. 22. Therefore above the authority of the Church.

* Note that the Scripture saith, and God saith, the Scripture concludeth, is all one with Paul.

6. That

6. That all, as well *Lay* as *Clergy*, that will be saved, must familiarly read or know the holy Scriptures, Rom. 15. 4. Rom. 10. 1. 2, 8. Ro. 16. 26.

7. That all *Images* made of the true God are very *Idols*, Rom. 1. 23. and Ro. 2. 22. conferred.

8. That to bow the knee religiously to an *Image*, or to worship any creature, is meer *Idolatry*, Rom. 1. 4. and a lying service, Ro. 1. 25.

9. That we must not pray unto any but to God *only*, in whom we believe, Rom. 18. 13. 14. Rom. 8. 15. 27. Therefore not to *Saints* and *Angels*.

10. That *Christ* is our only *Intercessour* in Heaven, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the *only Sacrifice* of Christians, is nothing but the *spirituall* sacrificing of their *soules* and *bodies* to serve God in *holinesse* and *righteousnesse*. Rom. 12. 1. Rom 15. 16 therefore no *reall* sacrificing of *Christ* in the *Masse*.

12. That the *religious* worship called

πᾶ ἐιδωλα,
Ha ving
reference
to what he
spake be-
fore,
Rom. 1. 23.
Of Images

called *dulia*, as well as *latria*, be-
longeth to God alone Rom. 1. 9.
Rom. 12. 11. Rom. 16. 18. con-
ferred.

13. That all Christians are to
pray unto God in their *owne native*
language, Rom. 14. 11.

14. That we have not of our
selves, in the *state of corruption*, free-
will unto good, Rom. 7. 18. &c.
Rom. 9. 16.

15. That Concupiscence in the
regenerate, is sin, Rom 7. 7. 8. 10.

16. That the Sacraments do not
confer grace *ex opere operato*, but
signe and *seale* that it is conferred
already unto us, Rom. 4. 11. 12.
Rom. 2. 28. 29.

17. That every true beleeving
Christian may in this life be *assu-*
red of his salvation, Rom. 8. 9. 16.
35. &c.

18. That no man in this life,
since *Adams fall*, can perfectly ful-
fill the Commandements of God,
Rom. 7. 10. &c. Rom. 3. 19, &c.
Rom. 11. 32.

19. That to place Religion in
the

the difference of meates and dayes, is superstitious, R. 14. 3, 5, 6, 17. 23

20. That the imputed righteousness of Christ, is that onely that makes us just before God, Rom. 4. 9. 17. 23.

21. That Christs flesh was made of the Seed of David, by Incarnation: not of a Wafer-Cake by Transubstantiation, Rom. 1. 3.

22. That all true Christians are Saints, and not those whom the Pope onely doth canonize, Rom. 1. 7. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. and 15. Rom. 15. 25.

23. That *Ipsē*, Christ the God of Peace, and not *Ipsa*, the Woman, should bruise the Serpents head, Rom. 16. 20.

24 That every Soule must of conscience be subject, and pay tribute to the Higher powers, that is, the Magistrates which beare the sword, Rom. 13. 1, 3, &c. and therefore the Pope and Prelates must be subject to their Emperours, Kings, and Magistrates, unlesse they will bring damnation upon their soules,

as *Traytors* that resist God and his Ordinance, Rom. 13.2.

25. That *Paul* (not *Peter*) was ordained by the grace of God, to be the chiefe *Apostle* of the *Gentiles*, and consequently of *Rome*, the chief City of the *Gentiles*, * Rom. 15.15, 16, 19, 20, &c. Rom. 11, 14. Rom. 16.4.

26. That the *Church* of *Rome* may erre and fall away from the true Faith, as well as the *Church* of *Ierusalem*, or any other particular *Church*, Rom. 11.20, 21, 22.

And seeing the new upstart *Church* of *Rome* teacheth in all these, and in innumerable other points cleane contrary to that which the *Apostles* taught the *Primitive Romans*, let God and this *Epistle* judge betwixt them and us; whether of us both stands in the true ancient catholike Faith, which

* It seems by Rom. 15.

20.29.

and the whole last Chapter, that the

Christians who were in *Rome* before *Paul* came thither,

were converted by those Preachers

whom hee had sent thither before him: for

he calls them his helpers, ver. 2, 9. kinsmen, v. 7. 13: fellow-prisoners, v. 7. the friends of *Achaia*, where he had preached, v. 7. all familiar to him, and to *Ternius*, who writ the *Epistle*, v. 22. And therefore they came so joyfully to meet *Paul* at *Appii forum*, hearing that he was coming towards *Rome*, Acts 28.15.

the

the *Apostle* taught the *old Romans*? And whether we have not done well to depart from them, so far as they have departed from the *Apostles doctrine*? And whether it be not better to return to *Saint Pauls* truth, then still to continue in *Romes* error? And if this be true; then let *Iesuits* and *Seminary priests* take heede and feare, lest it be not *faith*, but *faction*; not *truth*, but *treason*; not *Religion*, but *Rebellion*; beginning at *Tibur*, and ending at *Tyburne*, which is the cause of their death. And being sent from a troublesome *Apostaticall* Sea, rather then from a peaceable *Apostolicall* Seat; because they cannot be suffered to perswade *Subjects* to breake their *Oathes*, and to withdraw their *Allegiance* from their *Sovereigns*, to raise *Rebellion*, to move *invasion*, to stabbe and poison *Queens*, to kill and murther *Kings*, to blow up whole *States* with *Gun-powder*; they desperately cast away their own *bodies* to be hanged and quartered, and (their
soules

Pla. 149 9

U^r Alex-
andri cau-
sa jis qui
illam scire
cupimus,
patefiat,
judicatus
est Ephefi
ab Aemi-
lio Fron-
tino Pro-
consule,
non prop-
ter profes-
sionis no-
men, sed
propter
perpetrata
latroci-
nia, cum
jam esset
prævari-
cator (&
proditor)
Euseb.
Hist. Ec-
cles. lib. 5.
cap. 18.
1 Tim. 6.
20.

soules saved, if they belong to God) I wish such honour to all his Saints that sends them. And I have just cause to feare, that the Miracles of *Lypsus* two Ladies, *Blunstones* Boy, *Garnets* Straw, and the *Maids* fierie Apron, will not suffice to clear, that these men are not *Murderers* of themselves rather than *Martyrs* of Christ.

And with what conscience can any *Papist* count *Garnet* a *Martyr*; when his owne Conscience forced him to confesse, that it was for Treason, and not for Religion that hee died? But if the Priests of such a *Gun-powder* Gospell be *Martyrs*, I marvell who are *Murderers*? If they be *Saints*, who are *Scythians*? and, who are *Cannibals*, if they be *Catholikes*?

But leaving these, if they will be filthy, to their filthinesse still, let us (to whose fidelity the Lord hath committed his true faith, as a precious depositum) pray unto God, that we may lead a holy life, answerable to our holy faith in piety
to

to Christ and obedience to our King: that if our Saviour shall ever count us worthy that honour to suffer Martyrdome for his Gospels sake, be it by open burning at the Stake, as in *Queen Marias dayes*; or by secret murdering, as in the *Inquisition house*; or by outrageous massacring, as in the *Parisians Mattens*; in being blowne up with Gunpowder, as was intended in the *parliament house* we may have grace to pray for the assistance of his *holy Spirit*, so to strengthen our frailty, and to defend his cause, as that we may seale with our deaths the *Evangelicall* truth which wee have professed in our lives: That in the dayes of our lives we may be blessed by his Word; in the day of death, be blessed in the Lord: and in the day of Judgement be the blessed of his Father. Even so graunt Lord Iesus, Amen,

Pro. 24.

21.

1 Pet. 2. 17

Act. 5. 41.

Luk. 11.

28.

Apo. 14.

13.

Matt. 5.

34.

Apo. 22.

10.

A Divine Colloquie betweene the Soule and her Saviour, concerning the effectuall merits of his dolorus Passion.

Soule.

Lord, Wherefore didst thou wash thy Disciples feet?

C. Christ. To teach thee how thou shouldest prepare thy selfe to come to my Supper.

Ioh. 13. 14.

S. Lord, why wouldest thou wash them thy selfe?

C. To teach thee humility, if thou wilt be my Disciple.

Luke. 22.

19.

S. Lord, wherefore diddest thou before thy death institute thy last Supper?

C. That thou mightest the better remember my death, and be assured that all the merits thereof are thine.

Ioh 18. 2.

S. Lord, wherefore wouldest thou goe to such a place, where Judas knew to finde thee?

C. That thou mightest know that I went as willingly to suffer
for

for thy sin, as ever thou wentest to any place to commit a sin.

S. Lord, wherefore wouldest thou begin thy passion in a Garden?

Joh. 18. 1.

C. Because that in a Garden thy sin took first beginning.

Gen. 3. 3.

S. Lord, wherefore did thy three select Disciples fall so fast asleep, when thou beganst to fall into thy agony?

Mat. 26. 40.

C. To shew, that I alone wrought the worke of thy Redemption.

Esa. 63. 5.

S. Lord, why were there so many plots and snares laid for thee?

Mat. 26. 4.
Pl. 9. 3, 3.

C. That I might make thee to escape all the snares of thy ghostly hunter.

S. Lord, why wouldest thou suffer Judas (betraying thee) to kissethee?

Mat. 26. 49
Gen. 3. 4. 5

C. That by enduring the words of dissembling lippes, I might there beginne to exiate sinne, where Satan first brought it into the world.

Mat. 27. 3.

S. Lord, why wouldest thou be sold for thirty pieces of silver?

C. That I might free thee from perpetuall bondage.

S. Lord,

Mat. 26.

39.

Heb. 5. 7.

S. Lord, why didst thou pray with such strong crying and teares?

C. That I might quench the fury of Gods Justice, which was so fiercely kindled against thee.

Luk. 22.

44.

S. Lord, why wast thou so affraid, and cast into such an Agony?

C. That suffering the wrath due to thy sinnes, thou mightest bee more secure in thy death, and finde more comfort in thy crosses.

Mat. 26.

39. 42.

44.

Gal. 3. 13.

S. Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might passe from thee?

C. That thou mightest perceive the horreur of that curse and wrath, which being due to thy sinnes, I was then to drink, and endure for thee.

S. Lord, wherefore diddest thou after thy wish, submit thy will to the will of thy Father?

C. To teach thee what thou shouldest doe in all thy afflictions, and how willingly thou shouldest yeeld to beare with patience that Crosse which thou seest to come from the just hand of thy heavenly Father.

S. Lord

S. Lord, wherefore didst thou sweat
such drops of water and blood?

Luk. 22.
44.

C. That I might cleanse thee
from thy stains and bloody spots.

S. Lord, why wouldst thou be ta-
ken, when thou mightest have escaped
thine enemies?

Luk. 22. 54

C. That thy spirituall enemies
should not take thee, and cast thee
into the prison of utter darknesse.

Matth. 9.
35.

S. Lord, wherefore wouldst thou
be forsaken of all thy Disciples?

Mat. 22. 13
Mat. 26. 56

C. That I might reconcile thee
unto God, of whom thou wast for-
saken for thy sinnes.

S. Lord, wherefore wouldst thou
stand to be apprehended alone?

Joh. 18. 8.

C. To shew thee that my love of
thy salvation was more than the
love of all my Disciples.

S. Lord, wherefore was the young
man caught by the Souldiers, and
unstript of his linen, who came out
of his bed, bearing the stirre at thy
apprehension, and leading to the high
Priest?

Mark. 14.
51, 52.

C. To shew their outrage in ap-
prehending me, and my power in
pre

preserving out of their outrageous hands, *all my Disciples*, who otherwise had beene worse handled by them, than was that *young man*.

Mat. 25. 2.

S. Lord, wherefore wouldest thou be bound?

C. That I might loose the cords of thine iniquities.

Luk. 22. 57.

S. Lord, why wast thou denyed of Peter?

C. That I might confesse thee before my Father, and thou mightest learn, that there is no trust in man, and that *salvation* proceeds of my meere mercy.

Luke 22. 50.

S. Lord, wherefore wouldest thou bring Peter to repentance by the crowing of a cock?

C. That none should despise the meanes which God hath appointed for their conversion, though they seem never so meane.

Luke 22. 61.

S. Lord, wherefore diddest thou at the cock crowing turne and looke upon Peter?

C. Because thou mightest know that without the help of my grace no meanes can turne a sinner unto God,

God, when he is once fallen from him.

S. Lord, wherefore wast thou covered with a purple robe?

Ioh. 19. 5.

C. That thou mightest perceive that it was I that did away thy scarlet sins.

S. Lord, wherefore wouldest thou be crowned with thornes?

Isa. 1. 8.
Mat. 27. 29

C. That by wearing thornes, the first fruits of the curse, it might appeare, that it is I which take away the sins and curse of the world, and crowne thee with the crowne of life and glory.

1 Pet. 5.
Apc. 10.

S. Lord, why was a reed put into thy hand?

Mat. 27.
29.

C. That it might appear that I came not to break the bruised Reed.

Mat. 12.
20.

S. Lord, wherefore wast thou mocked of the Iews?

Mat. 27.
29.

C. That thou mightest insult over divels, who otherwise would have mocked thee, as the Philistims did Sampson.

S. Lord, wherefore wouldest thou have thy blessed face defiled with spittle?

Jude 16.
15.
Mat. 26. 7.

Mar. 14.
65.

C. That I might cleanse thy face from the shame of sin.

S. Wherefore, Lord, were thine Eyes hood-winckt with a veile?

C. That thy Spirituall blindnesse being removed, thou mightest behold the face of my Father in heaven.

Mat. 27. 10
Mat. 27. 39.

S. Lord, wherefore did they buffet thee with fists, and beat thee with staves?

C. That thou mightest be freed from the strokes and tearings of infernall fiends.

Mat. 27.
30.

S. Lord, wherefore woulded thou be reviled?

C. That God might speak peace unto thee by his Word and Spirit.

John 19. 3.
Jsa. 53. 2.

S. Lord, wherefore was thy face disfigured with blows and bloud?

Mat. 13. 13.
Mat. 22. 30
John 19. 1.

C. That thy face might shine glorious as the Angels in heaven.

S. Lord, wherefore wouldest thou be so cruelly scourged?

Mat. 14.
50.

C. That thou mightest be freed from the sting of conscience, and whip of everlasting torments.

S. Lord, wherefore wouldest thou be

be arraigned at Pilates barre?

C. That thou mightest at the last day be acquitted before my judgement seate.

S. Lord, wherefore wouldest thou be falsely accused?

Luk. 23. 2.

C. That thou shouldst not be justly condemned.

S. Lord, wherefore wast thou turned over to be condemned by a strange Iudge?

Mat. 27. 2.

C. That thou being redeemed from the captivity of a bellish Tyrant, mightest be restored to God, whose own thou art by right.

S. Wherefore, O Christ, didst thou acknowledge, that Pilat had power over thee from above?

John 19: 11.

C. That Antichrist, under pretence of being my Vicar, should not exalt himselfe above all principalities and powers.

Tit. 3. 1.
Rom. 1. 3 1.
1 Pet. 2. 13.
14.
Luk. 23.

S. Lord, why wouldest thou suffer thy passion under Pontius Pilate, being a Romane President to Caesar of Rome?

12.
John 19.
12, &c.
Note vvell
Apc. 11. 8.
& Apoc.
7. 5, 6, 24.

C. To shew that the *Cesarian* and *Pontifician* policie of Rome,

G g 2

should

should chiefly persecute my Church, and crucifie me in my members.

John 19.
16.

Luk. 23. 24
Rom. 8. 3.

S. But why, Lord, wouldst thou be condemned?

C. That the Law being condemned in me, thou mightest not be condemned by it.

Mat. 27.

24

John 15. 6.

S. But why wast thou condemned seeing nothing could be proved against thee?

C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

Mat. 27. 23
Heb. 13. 12

S. Lord, wherefore wast thou led to suffer out of the City?

C. That I might bring thee to rest in the Heavenly City.

Luk. 23.
26.

Mat. 27.
32.

S. Lord, why did the Jewes compell Simon of Cyrene, comming out of the field, to carry thy crosse?

C. To shew the weaknesse whereunto the burden of thy sins brought me: and what must be every Christians case, which goeth out of the field of this world, toward the heavenly Jerusalem.

John 19.
18.

S. Lord, why wast thou unstrip-
ped

Ped of thy garments?

C. That thou mightest see how
I forsook all to redeem thee.

S. Lord, wherefore wouldst thou be
lifted upon a crosse? Luk. 23.

C. That I might lift thee up with
me to heaven.

S. Lord, wherefore didst thou hang
upon a cursed tree? Luk. 23.
33.

C. That I might satisfie for thy
sin committed in eating the forbid-
den fruits of a tree. Gal. 2. 7.

S. Lord, wherefore wouldst thou
hang between two thieves? Luk. 23.
33.

C. That thou, my deare soule,
mightst have place in the midst
of Heavenly Angels.

S. Lord, wherefore were thy hands
and feet nayled to the crosse? Psal. 22.
16.

C. To inlarge thy hands to doe
the workes of righteousness: and
to set thy feet at liberty to walke in
the wayes of peace. John 10.
25.

S. Lord, wherefore did they crucifie
thee in Golgotha, the place of dead
mens skuls? Mat. 27.
33.

C. To assure thee, that my death
is life unto the dead.

Joha 19.
24.

S. Lord, why did not the Souldiers divide thy seamlesse coate?

C. To shew that my Church is one without rent of schisme.

Mat. 27.
34.

S. Lord wherefore didst thou taste vinegar and gall?

C. That thou mightest eate the bread of Angels, and drink the water of life?

John 19.
20.

S. Lord, why saidst thou upon the Crosse, It is finished?

Rom. 10.
2 Cor. 3.
13.

C. That thou mightest know, that by my death the Law was fulfilled, and thy Redemption effected.

Iohn 19.
34.

S. Lord, why didst thou cry out upon the crosse, My God, my God, who hast thou forsaken me?

C. Lest thou being forsaken of God, shouldest have bin driven to cry in the paines of hell, Woe and alas for evermore.

Mat. 27. 45

S. Lord, wherefore was there such a generall darknesse when thou didst suffer and cry out on the crosse?

C. That thou mightest see an Image of those hellish paines which I suffered to deliver thee from

from the *endlesse* paines of *hell*, and *everlasting* chaines of *darknesse*.

S. Lord, *why* wouldst thou have *thine* arms nailed abroad?

C. That I might embrace thee more lovingly, my sweet soule.

S. Lord, *why* did the Thiefe, that never wrought good before, obtaine Paradise upon so short Repentance?

C. That thou mayest see the power of my death, to forgive them that repent, that no sinner needs despaire.

S. Lord, *why* did not the other thief, which hanged as neer thee, obtaine the like mercy?

C. Because I leave whom I will to harden themselves in their lewdnesse, to destruction: that all should fear and none presume.

S. Lord, *wherefore* didst thou cry with such a loud and strong voyce in yeelding up the ghost?

C. That it might appeare that no man took my life from me, but that I laid it down of my selfe.

8. Lord, *wherefore* didst thou commend thy soul into thy Fathers hands?

G g 4

C. To

2 Pet. 2. 4.
Jude v. 6.
John 19
23.

Luk. 23. 43

Luk. 23. 9.

Rom. 9. 18.
12.

Mat. 26.
30.

John 10.
18.

Luk. 23.
46.

John 13. 1.

C. To teach thee what thou shouldest do, being to depart this life.

Mat. 27. 51

S. Lord, *wherefore did the vaile of the Temple rend in twaine at thy death?*

C. To shew that the Leviticall Law should be no longer a partition wall between Jewes and Gentiles: and that the way to heaven is now open to all believers.

Eph. 2. 14.

Heb. 10.

19, 20.

Mat. 27. 5

S. Lord, *wherefore did the earth quake, and the stones cleave at thy death?*

C. For horror to heare her Lord dying: and to upbraid the cruell hardnesse of sinners.

Ex. 12. 46.

Mat. 34.

21.

Zach. 13.

20.

S. Lord, *wherefore did not the Soldiers breake thy legges, as they did the theeves who hanged at thy right and left hand?*

C. That thou mightest know, that they had not power to do any more unto me, then the Scripture had foretold that they should doe, and I should suffer to save thee.

John 20.

34.

S. Lord, *wherefore was thy side opened with a Spear?*

C. That

C. That thou mightest have a way to come neerer my heart.

S. Lord, wherefore ran there out of thy precious side bloud and water?

C. To assure thee, that I was slain indeed, seeing my heart bloud gushed out, and the water which compassed my heart, flowed forth after it; which once spilt, man must needs die.

S. Lord, wherefore ran the bloud first by * it selfe, and the water afterwards by it selfe, out of thy blessed wound?

C. To assure thee of two things: First, that by my bloudshedding, *Iustification*, and *Sanctification* were effected to save thee. Secondly, that my spirit by the conscienceable use of the *Water* in *Baptisme*, and *bloud* in the *Eucharist*, will effect in thee *Righteousnesse* and *holinesse*, by which thou shalt glorifie me.

S. Lord, wherefore did the graves open at thy death?

C. To signifie that *Death*, by my death, had now received his

John 19.34

There is, about mans heart a skin called *Pericardium*, containing water, which cooles and moistens the heart, least it should be scorched with continuall motion. This skin once pierced, man cannot live.

Cæmbr.

Anatom. 7.

Horsl. de

nati human.

l. 1. exerc 8.

q. 5.

* 1 John

5. 6.

Mat. 27.

deaths wound, and was evercome.

Mat. 17. 60

S Lord, wherefore wouldst thou be buried?

C. That thy sinnes might never rise up to judgement against thee.

Mat. 27. 56

John 19.

39. 40.

S. Lord, wherefore wouldst thou be buried by two such honorable Senators as Nicodemus and Ioseph of Arimathea?

C. That the truth of my death (the cause of thy life) might more evidently appear unto all.

Joh 19. 4.

Mar. 7. 60

S Lord, wherefore was thou buried in a new Sepulchre, wherein was never man laid before?

C. That it might appeare that I, and not another arose; and that by mine own power not by anothers vertue, like him who revived at the touching of Elishaes bones.

2 Kings

13. 21.

Mat. 28. 6.

Rom. 4. 35.

Mat. 27.

52. 53.

S. Lord, wherefore didst thou Raife up thy body againe?

C. That thou mayest be assured that thy sinnes are discharged, and that thou art justified.

*S. Lord, Wherefore did so many bodies of thy Saints (which slept) a-
rise*

rise at thy Resurrection ?

C. To give an assurance that all the *Saints* shall arise, by the virtue of my *Resurrection* at the last day.

S. Lord, what shall I render unto thee for all these benefits ?

C. Love thy creator, and become a new creature.

Acts 17.
31.

Psal. 116.
1.
Gal. 5. 17.

*The Soules Soliloquy, ravished in
contemplation of the Passion
of our Lord.*

V Vhat hadst thou done, O my sweete Saviour, and a blessed Redeemer, that thou wast thus *betrayed* of Judas, sold of the *Jewes*, apprehended as a Malefactor, and led bound as a Lambe to the slaughter ? What evill hadst thou committed, that thou shouldst be thus openly arraigned, accused falsely, and unjustly condemned before *Annas* and *Cajaphas*, the *Iewish* Priests, at the judgement seat of *Pilate* the *Romane* President ?

What

What was thine offence? or to whom didst thou ever *wrong*? that thou shouldest be thus pitifully *scourged* with whips, *crowned* with thorns, *scoffed* with flouts, *reviled* with words; *buffeted* with fists, and *beaten* with staves? O Lord, what didst thou deserve to have thy blessed face *spat* upon, and *covered* as it were with shame? to have thy Garments *parted*, thy hands and feet *nayled* to the Crosse? To be *lifted* up upon the cursed Tree, to be *crucified* among Theeves, and made to *taste* Gall and Vinegar: and in thy deadly extremitie, to endure such a sea of Gods *wrath* that made thee to cry out, as if thou hadst been forsaken of God thy Father? yea to have thy innocent heart *pierced* with a cruell spear, and thy precious blood to be *spilt* out before thy blessed mothers eyes? Sweet Saviour, how much wast thou *tormented* to endure all this, seeing I am so much *amazed* but to thinke upon it! I enquire for thine offence, but I can finde none
in

in thee ; no, not so much *as guile*
to have been found in thy mouth.
Thine *enemies* are challenged, and
none of them dare *rebuke thee of*
sinne ; thine *accusers* (that are sub-
orned) agree not in their witnesse :
the *Iudge* that condemnes thee, o-
penly cleareth thine *Innocency* : his
Wife sends him word, that she was
warned in a dream that thou wast
a just man ; and therefore should
take heed of doing injustice unto
thee. The *Centurion* that executed
thee, confessed thee of a truth *to be*
both a just man, and the very Sonne
of God. The *theefe* that hanged with
thee, justifieth thee : *that thou hast*
done nothing amisse. What is the
cause then, ô Lord, of this thy cruel
ignominy, passion and death ? I, O
Lord, I am the cause of these thy
sorrowes : my *sinnes* wrought thy
shame, mine *iniquities* are the occa-
sion of thy *injuries*. I have comit-
ted the fault, and thou art plagued
for the *offence* : I am guilty, and thou
art *arraigned* : I committed the *sin*,
and thou suffered the *death* : I have
done

done the *crime*, and thou hangest on the *rosse*. Oh the deepnesse of Gods love! Oh the wonderfull disposition of heavenly *grace*! Oh the unmeasurable measure of divine *mercy*! The *wicked* transgresseth, and the *just* is punished: the *guilty* is let escape, and the *innocent* is arraigned: the *malefactor* is acquitted, and the *harmlesse* condemned: what the *evill man* deserveth, the *good man* suffereth: the *servant* doth the *fault*, the *master* endures the *strokes*. What shall I say? *Man* sinneth, and *God* dyeth. O *Sonne of God*! who can sufficiently expresse thy *love*? or commend thy *pity*? or extoll thy *praise*? I was *proud*, & thou art *humble*; I was *disobedient*, and thou becamest *obedient*; I did eat the *forbidden fruit*, and thou didst hang on the *curst tree*; I played the *glutton*, and thou didst fast; *Evill concupiscence* drew me to eat the *pleasant Apple*, and perfect *charity* led thee to drink of the *bitter Cup*: I assayed the *sweetnesse* of the *fruit*, and thou didest taste the *bit-terne*

terneſſe of the gall. Fooliſh Eve ſmiled when I laughed : but bleſſed Mary wept when thy heart bled and dyed. O my God, here I ſee thy goodneſſe and my badneſſe ; thy juſtice and my injuſtice ; the impiety of my fleſh, and the piety of thy nature. And now. O bleſſed Lord, that thou haſt endured all this for my ſake ; what ſhall I render unto thee for all thy benefits beſtowed upon me a ſinfull ſoule ? Indeed Lord, I acknowledge, that I owe thee already for my creation, more then I am able to pay ; for I am in that reſpect bound, with all my powers and affections to love and to adore thee. If I owed my ſelfe unto thee for giving me my ſelfe in my creation ; what ſhall I now render unto thee, for giving thy ſelfe for me to ſo cruell a death, to procure my Redemption ? Great was the benefit, that thou wouldeſt creat me of nothing ; but what tongue can ſufficiently expreſſe the greatnes of this grace, that thou didſt redeem me with ſo dear a price, when I was

worſe

worse then nothing? Surely, O Lord, if I cannot pay thee thanks which I owe thee (and who can pay thee, who bestowed thy *graces* without either respect of *merit*, or regard of *measure*?) it is the abundance of thy blessings that makes me such a *bankrupt*; that I am so far unable to pay the *principall*, that I cannot possibly pay so much as the *interest* of thy love.

But, O my Lord, thou knowest, that since the losse of thine Image (by the fall of my first unhappy Parents) I cannot love thee with all my might, and my minde, as I should. Therefore as thou didst first cast thy love upon me, when I was a *child of wrath*, and a lumpe of the lost and condemned world: so now I beseech thee, shed abroad thy love by thy spirit through all my faculties and affections; that though I can never pay thee in that *measure* of love which thou hast deserved, yet I may endeavour to repay thee in such a *manner*, as thou vouchsafest to accept in
mercy

mercy : that I may in *truth* of heart love my Neighbour for *thy sake*, and love thee above all , for *thine owne sake*. Let nothing be *pleasant* unto me, but that which is *pleasing* unto thee. And sweet Saviour, suffer mee never to be lost or cast away, whom thou hast bought so dearly with *thine owne* most precious bloud. O Lord, let me never forget *thine infinite love*, and this unspeakable benefit of my *Redemption* : without which, it had beene better for mee never to have been, than to have any being.

And seeing that thou hast vouchsafed me the assistance of thy holy Spirit ; suffer me, O heavenly Father, who art the Father of Spirits, in the mediation of thy *Sonne* to speake a few words in the *eares* of my Lord. If thou, O Father, despisest me for mine iniquities, as I have *deserved*; yet be mercifull unto me for the *merits* of thy *Sonne*, who so much for me hath suffered. What if thou
seest

feelt nothing in me but *mifery*,
 which might move *anger* and
paſſion ? Yet behold the *merits* of
 thy Son: and thou ſhalt ſee e-
 nough to move thee to *mercy* and
compaſſion. Behold the *mystery* of
 his incarnation, and remit the *mi-
 ſery* of tranſgreſſion. And as
 oft as the *wounds* of thy Sonne
 appear in thy ſight; Oh, let the *wars*
 of my finnes be hid from thy *pre-
 ſence*, as oft as the *redneſſe* of his
 bloud glitters in thine *eyes*; Oh let
 the *guiltneſſe* of my finnes be blot-
 ted out of thy *Booke*. The *wanton-
 neſſe* of my fleſh provoked thee un-
 to *wrath*; Oh, let the *chſtity* of his
 fleſh perſwade thee unto *mercy*:
 that as my fleſh ſeduced me to ſin,
 ſo his fleſh may *reduce* me un-
 to thy *favour*. My *diſobedience*
 hath deſerved a great revenge, but
 his *obedience* merits a greater
 weight of *mercy*: for what can
man deſerve to ſuffer, which *God*
made man, cannot merit to have
 forgiven? When I conſider the
greatneſſe of thy paſſion, then do I
 ſee

See the trueneſſe of that ſaying : that Jeſus Chriſt came into the World to ſave the chiefſt ſinners. Dareſt thou then, O Cain, ſay, that thy finnes are greater then may be forgiven? Thou lieſt like a Murtherer, The mercies of our Chriſt, are able to forgive a whole world of Cains, if they will believe and repent. The finnes of all ſinners are finite ; the mercies of God are infinite. Therefore, O Father, for the bitter death and bloody paſſion ſake, which thy Sonne Jeſus Chriſt hath ſuffered for me, and I have now Remembred unto thee, pardon and forgive thou unto me all my finnes, and deliver me from the curſe and vengeance which they have juſtly deſerved ; and through his merits, make me, O Lord, a partaker of thy mercy. It is thy mercy that I ſo earneſtly knocke for : neither ſhall mine importunity ceaſe to call and knock, with the man that would borrow the loaves, untill thou ariſe, and open unto mee thy gates of Grace. And if thou wilt not beſtow

bestow on me the *loaves*, yet, O Lord, deny me not the *crums* of thy *mercy*, and those shall suffice thy *hungry* handmaide.

And seeing thou requirest nothing for all thy *benefits*: but that I love thee in the *truth* of my *inward* heart; (whereof a *new creature* is the truest *outward* testimony) and that it is as easie for thee to make me a new Creature, as to bid me to be such: create in me, O Christ, a *new heart*, and renew in me a *right spirit*, and then thou shalt see how (mortifying old *Adam* and his corrupt lusts) I will serve thee as thy *new creature*, in a *new* life, after a *new* way, with a *new* tongue, and *new* manners; with *new* words, and *new* workes; to the glory of thy Name, and the winning of other sinfull soules unto thy *Faith* by my devout example.

Keep me for ever, O my Saviour, from the torments of *Hell*, and tyranny of the *Divell*. And when I am to depart this life, send thy Holy *Angels* to carry me, as they

they did the soule of *Lazarus*, into
thy Kingdom. Receive me then
into that most joyfull *Paradise*,
which thou didst promise unto the
penitent *theefe* : which at his last
gaspe upon the Crosse, so devoutly
begged thy mercy and admission
into thy Kingdome. Grant this, O
Cbrist, for thine own *name sake*, to
whom (as it is most due) I ascribe
all glory and honour, praise, and
dominion, both now and
for ever. *Amen.*

FINIS.
